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Biography.

BIOGRAPHICAL NOTICES OF ASAAD SHIDIAK.

(Continued from p. 135.)

March 9, 1826. The shekh before mentioned (p. 133) communicated to Asaad, through the medium of a priest, the offer of his daughter in marriage, on condition he should leave the English.

10. Set apart a day of fasting and prayer on Asaad's account. He was observed not to be in a happy temper. Towards evening he spoke of going home. I hoped he would finish writing the statement we had requested of him, "for," said I, "if you go home, I shall not see you again for months." "No," said he, "perhaps not for years." His manner was very peculiar. I knew not what was the matter, till, in the evening, after a long conversation on the evidences of inspiration, he said, "I have been in deep darkness to day. My heart has been full of blasphemy, such as I have scarcely ever known. I have even doubted the existence of God. But now I am relieved, and I would just say, I shall not go home to-morrow, as I hinted."

This temptation seems to have arisen chiefly from a discrepancy in the Scriptures, which I had shewed him, and which I knew not how to reconcile. He begged that, for the present, I would by no means shew him another such.

Suspects himself to have been poisoned.

11. One of the neighbors brought Shidiak a letter, cautioning him, if he went to the shekh's house, not to smoke or drink with him.

12. Word came to Asaad, that the shekh was with the family below, and would be glad to see him. Asaad went down, but in a few minutes came up, pale and trembling, and said he was exceedingly dizzy and faint. He had

just taken coffee below, attended with suspicious circumstances, and begged to know if he might not be poisoned. We opened a medical book we had, and explained to him, as rapidly as possible, the symptoms of a poisoned person. "Oh! these are my feelings," said he, and fell upon his knees before his seat in silent prayer. We immediately gave him an emetic, which operated well, and before night he was relieved of every alarming symptom. The youth, who gave the coffee, being sent for, gave good evidence of having had no bad intentions; and notwithstanding many suspicious circumstances, we did not think the evidence of an attempt at poison sufficiently strong, to prosecute any public inquiry into the matter.

16. A youth from Der el Kamer called to see Asaad. He remarked, that he once saw a priest at his village tear in pieces five of these books of ours, but he could not tell for what reasons. He had, apparently, never seen the ten commandments before, and was very much surprised to find image-worship so expressly condemned in them.—A letter was received by Asaad from the patriarch, written in very plausible terms.

Visits his Relatives at Hadet.

17. Four of the relatives of Asaad came down, and succeeded in persuading him to accompany them home. He said he could not believe, after all that has been said, that they would do him violence, and he strongly expected that his visit at Hadet would do good. A majority of us opposed his going, with all we could say; but he thinks he knows the people here better than we do. He left us toward evening, expecting to be absent only a few days.

Their Violence, and the consequent proceedings of Phares Shidiak.

24. Phares Shidiak came to my house to day, and wished to speak with me in private.

"Yesterday morning," said he, "as I was in my room reading the New Testament, my brother Mansoor entered, drew a sword he had, and gave me a blow upon the neck. I continued with the book in my hand, until one snatched it from me. Mansoor afterwards drew up his musket, threatening to shoot me; but my mother interfered to prevent him. My brother Tannoos hearing a bustle, came in with a cane, and began cudgelling me, without stopping to inquire at all into the merits of the case, calling out, 'Will you leave off your heresy, and go to church like other people, or not?' Mansoor not finding Asaad present, as he seemed to have expected, went to Asaad's chest which stood near me, seized all the books he had received of you, Hebrew, Syriac, Italian, and Arabic, tore them, one by one, in pieces, and strewed them on the floor.

"In the course of the day, I came down near where the soldiers of the emir are encamped, and passed the night in company with my brother Galeb.* This morning he returned, with a line from me to Asaad, and I came off to Beyroot, with the full determination never to go home again. And now I will either go to some place in this country where I can enjoy my liberty, or I will take ship, and leave the country altogether."

As he wished my advice, I counselled him neither to go from the country, nor from his home, but to return, and at least make a further trial of doing good to his relatives, and bearing their persecutions. He, however, continued inflexible.

In the space of a few hours, Galeb came in search of Phares, with a letter from Asaad, of which the following is a copy.

Asaad's Letter to his brother Phares.

"To my beloved brother Phares; the Lord Most High preserve him.

"Your departure caused me great grief. *First*, because you were impatient, when trial and persecution came upon you. It is a thing we are regularly to expect, that if we hope in God in this world, we shall give universal offence. But we have another city, for which we hope. Do not lose your

courage, for you have not yet resisted unto blood, striving against sin. Remember, we cannot share in the glory of Christ, if we share not also in his sufferings. Therefore, rejoice whenever you are tried; rejoice, and never be sad; for our faith is sure.

"*Secondly*, I was grieved because you gave me no information where you were going, and what you intended to do. Now, it is not becoming, that we should do any thing rashly, that is, till we have prayed to God for direction. Come home, then, and let us set apart a season of fasting and prayer to God, and do what is most agreeable to him. Perhaps it is best to let our works preach in silence, in these evil days.

"You must know, that if you fail to come home, you will give us great pain, and this, you know, would be inconsistent with love. Jesus says, 'By this shall all men know that ye are my disciples, if ye have love one to another.' You well know how much joy and consolation it would give us to see you; do not then deny us this pleasure, but come at all events. If you do not come, it may be an injury both to yourself and me. I wish to see you, if it be only to say to you two words, and then act your pleasure; for not every word can be said with paper and pen. Farewell.

"Your brother, and companion in tribulation. ASAAD."

Galeb took me aside, and begged me to urge his brother to go home. I said I had already advised him to do so, but that I could not force him to go—that if he found he could not enjoy liberty of conscience, and the privilege of reading the word of God, in Hadet, he was welcome to stay with me as long as he pleased. "You are a man," said Galeb, "that speaks the truth, and acts uprightly, but Asaad and Phares are not like you; they talk very improper things." Among these things, he mentioned a report to which Asaad had given circulation, respecting the patriarch, to which I was obliged to reply, that instead of taking it for granted to be a *false* report, he ought to believe it to be true, and that such a report was not abroad respecting the patriarch alone, but respecting a majority of patriarchs and bishops of the whole land.

After some further conversation on the wickedness of treating brothers, as they had done Phares and Asaad, we went to Phares, and endeavored to persuade him to go home with his brother. But it was all in vain. "If I leave this house," said he, "instead of going to Hadet, I will go in the opposite direc-

* Erroneously spelled *Galed* in the last number.—Ed.

tion." The brother returned without him.

Conversation of Phares with the Bishop of Beyroot.

After Galeb had gone, we put a great many questions to Phares, and he communicated some interesting particulars. Among others was the following.

"The day that Asaad and myself left you, (the 17th,) the bishop of Beyroot was at the next house, and I went to salute him.

"He said to me, 'I understand you have become English, too. You reason on the subject of religion.'

"But," said I, "is every one English, if he reasons on that subject?"

Bishop.—"But you read in the Bibles of the English."

Phares.—"Yes, and from whom is the Bible? is it from the English, or from God?"

B.—"But it is printed by the English."

P.—"Well, is it altered in any place?"

B.—"See, now you have begun again to argue on the subject of religion. I tell you, young man, cease this heretical habit, or you are excommunicated."

Phares informed us of three or four Bibles and New Testaments, that we had given at different times to individuals in Hadet, which had lately been destroyed by order of the bishop. This news, together with a discovery we yesterday made in the neighboring houses of two covers of the New Testament, whose contents had long ago been torn out, shews us anew, if new evidence were wanting, that if the Gospel is ever introduced again in its power and purity into this country, it will be with a desperate struggle.

Two brothers of Phares, Mansoor and Galeb, came to converse with him anew. We saw them seated together on the ground, at a little distance from the house, but afterwards saw them no more. It is singular that Phares should have left without coming either to take his cloak, or to bid us farewell.*

28. Having heard nothing particular directly from Asaad since he left, especially since the affair of the books, I yesterday sent him a line, and to day received the following reply.

Letter from Asaad to Mr. Bird.

"Dear Sir,—After expressing imperfectly the love I bear you, and the desire I have to see you in all health, I

* We afterwards ascertained, that he was decoyed off to a distance, as if for a walk; and when he would have returned, was prevented by force.

have to say, that in due time your letter came to hand, and I read and understood it. You ask respecting our health. I answer, I am in a state of anxiety, but not so great as some days ago.

"On Thursday last, having come home from a visit to the emir Sulman, I found the remnants of the Holy Scriptures, torn in pieces, as there is reason to believe, by order of the bishop. When I was told, that my brother Mansoor had done this mischief, I returned to the emir, and informed him of the affair. He sent to call Mansoor, while I returned again to our house. I now learned, that my brother Phares had gone off. After searching for him some time, I went down to the inn in quest of him, but he was not to be found. As I was on my way returning from the inn, where I had gone in search of my brother, I prayed to God, that he would take every thing from me, if necessary, only let faith and love towards him remain in my heart.

"As I proceeded on, a man came up, and gave me information that all the consuls of Beyroot were slain, and that you also were slain with them. The report came from a man, who said he had deposited goods with you for safety. In order to be the more sure, I asked the man if it were really true, and he again assured me, that it was. Ask me not the state of my feelings at that moment.

"On reaching home, I heard this terrible news confirmed; at the same time looking out, and seeing the heap of ashes near the house, all that remained of the 11 copies of the holy Scriptures which my brothers had destroyed, I burst into tears, and committed all my concerns into the hands of God, saying, 'Blessed be his holy name: the Lord gave, and the Lord hath taken away;'—and so I prayed on, with tears, and groanings, which I cannot describe.

"I afterwards heard, that Phares was probably in the neighborhood, and set off to search after him by night, but found him not. When I heard the news of your death confirmed, I sent off a messenger, that, wherever Phares might be found, he might return; and when I received his letter, saying that he had gone to your house, I could not yet believe that the report respecting you was false.

But when the truth on this subject began to appear, then I heard, by a person who came to me yesterday evening, that the patriarch and the emir had made an agreement to kill me, and that they had sent men to lie in wait for that purpose. I was afterwards told, by another person, that some of

the servants of the emir were appointed to accomplish this end.

"Here I am, then, in a sort of imprisonment, enemies within, and enemies without.

"One of my brothers, the other day, advised me to surrender myself entirely to the mercy of the bishop, whereupon I wrote the bishop a letter, (of which I send you the enclosed copy,) and gave it to my brother Tannoos, begging him to carry it to the bishop, and bring me his reply. Tannoos read the letter, and, without saying a word, threw it down in contempt. I then gave it to my uncle with the same request, but as yet I have got no reply.*

"All my concerns I commit into the hands of God, who created me. Through the blood of our Lord Jesus Christ, I hope that all my distresses will be for the best.

"I accept with pleasure all your kind wishes, and send you many salutations in the Lord, and pray for you length of days. Yours, &c.

"March 27, 1826. ASAAD."

His relatives deliver him up to the Patriarch.

31. Information is received, that Asaad has been taken away against his will, to the patriarch.

April 4. Phares Shidiak arrived here in the evening direct from Der Alma, and said he had accompanied Asaad to that convent a week ago, that Asaad was still there, and that the patriarch, having in the morning set off for Canobeen, would send down for Asaad after a few days. He then handed me the following line from Asaad.

"If you can find a vessel setting off for Malta, in the course of four or five days, send me word; if not, pray for your brother

ASAAD."

We were disposed to send off a messenger this very evening, but Phares said it would not be necessary.

Had some serious conversation with Phares, in which I exhorted him to continue reading the New Testament, and take particular notice of the general spirit of it; and then to judge, if all this deceit, confining, beating, and threatening to kill, was consistent with that spirit. We observed, that we supposed the patriarch and the bishop were well pleased with all the violence that Mansoor had used in this affair. "Yes," said Phares, "priest Hanna Stambodi, at Ain Warka, told me yes-

terday, that none of us had any religion, except Mansoor."

In a subsequent part of his journal, Mr. Bird records the following particulars respecting Asaad, during his last visit to Hadet, and when about to be violently removed from thence. They were received from Phares.

A neighboring emir being sick, one day, Asaad carried him a paper of medicine, on the outside of which he had written how it was to be taken. While Asaad stood without, a servant took in the medicine, and gave it to the prince, saying, "This is from Asaad Esh Shidiak, and here he has written the directions on the paper." The prince, who is not remarkable for mildness, and perhaps was not conscious that Asaad overheard him, spoke out angrily, "A fig for the paper and the writing; 'tis the medicine I want." "Your lordship is in the right," replied Asaad, "the truth is with you. The medicine is the thing; the paper that holds it, is nothing. So we ought to say of the Gospel, the great medicine for the soul. 'Tis the pure Gospel we want, and not the church that holds it."

After Mansoor, in his Catholic zeal, had torn up and burned all his Bibles and Testaments, Asaad could not remain without the Scriptures, but sent and obtained a copy from the little church, which he daily read, marking the most striking and important passages.

When his relatives, to the number of twenty or more, had assembled, and Asaad perceived they were come to take him to the patriarch by force, he began to expostulate with Tannoos, and besought him to desist from a step so inconsistent with fraternal love. He besought in vain. Tannoos turned away from him with a cold indifference. Affected with his hardness, Asaad went aside, and wept and prayed aloud.

The evening before he was taken away, he said to those who had assembled, "If I had not read the Gospel, I should have been surprised at this new movement of yours. But now it is just what I might have expected. In this blessed book, I am told, *the brother shall deliver up the brother to death, and a man's foes shall be they of his own household.* Here you see it is just so. You have come together to fulfil this prophecy of the Gospel. What have I done against you? What is my crime? Allowing that I do take the Bible as my only and sufficient guide to heaven, what sin is there in this?"—During the evening, he laid himself down to sleep, as he was to set off early

* This letter was a mere tissue of testimonies, brought from the fathers, and from the Scriptures, condemning the worship of images.

in the morning. But he was often interrupted; for, whenever he caught a word of false doctrine from the lips of those who continued their conversation, he would rise up, refute them, and again compose himself to rest. One of his uncles, speaking of his going to the patriarch, said in a great rage, "If you don't go off with us peaceably, we will take your life." Asaad replied, "Softly, softly, my dear uncle, don't be hasty. *Blessed are the meek.*"

Phares wrote a letter this evening to Asaad, in a hand that had been agreed on between them, saying, that if he would come to Beyroot, he need not fear, and that it might be a matter for further consideration whether he should leave the country.

5. The letter of Phares was sent off by a moslem, who returned at evening, saying, that when he arrived at the convent, he was accosted by two or three men, inquiring his business, telling him he was a Greek, and had letters from the English. They then seized him, and took the letter by force, and, had he not shewn them that he was a moslem, would have probably sent him to the emir of the district for further examination. They then asked him some questions about the English, and assured him that after eight days Asaad would no longer be a living man. —Thus were our hopes of a second deliverance of this sufferer of persecution, for the present, blasted. After all the threats, which have been thrown out without being put in execution, we rather hope, that this last will prove like the rest; yet we cannot tell how far their hatred of the truth may, with the divine forbearance, carry them. We leave all with him, in whose hands our life and breath are, and whose are all our ways, with the humble hope, that light may yet arise out of darkness, and that much glory may be added to his name, from this evident work of Satan.

6. Sent word, in a blind hand, on a torn scrap of paper, to Phares respecting the fate of our message to his brother. He returns answer, that he is coming to Beyroot to-morrow.

7. Phares came, according to his notice of yesterday, saying, that if the patriarch should get his letter to Asaad, there would be danger in his staying at Hadet. He should be glad to go to Malta, or almost any other place out of Maronite influence, lest his brothers should seize him, and deliver him up to the fury of the patriarch, as they had done his brother Asaad. Mansoor, the oldest and most violent of them, when he heard, yesterday, that a letter had

arrived from Phares from Beyroot, breathed out threatenings and slaughter, not only against Phares, but against the innocent messenger himself.

8. Wrote to —, a friendly Maronite bishop, to give me whatever information he might be able to procure respecting Shidiak.

May 10. A messenger, whom we sent to Cannobeen, returned with the report, that he was denied the privilege of seeing Asaad, under pretence that he was going through a course of confession, during which the rule is, that the person so confessing, shall pass his time, for a number of days, alone, and see no company.

14. We were, to day, credibly informed, that Shidiak is still firm in his adherence to the Gospel, but that he was kept under rigid inspection, not being permitted to step out of his room without an attendant.

17. Phares Shidiak informed us to day, that he had been told that his brother Asaad had been at the college of Ain Warka. He thought it might be true, as one object in delivering him up to the patriarch was, to give the people the general impression, that he had no longer any thing to do with the English. He had now been a sufficient time absent from us to give general currency to the report, that he was no longer with us, and now, perhaps, the patriarch had let him go free.

Asaad is cruelly treated.

27. The messenger, who went before to Cannobeen, had set out to go for us a second time, and this morning early returned with the following story. —Being met by a man near Batroon, whom he suspected to be from Cannobeen, he inquired him out, and found him to be a messenger sent by Asaad himself to his uncles and other connexions, to beg them to come and deliver him. Asaad saw the man, and gave him his commission from the window of the convent, without the knowledge of the patriarch, or the others in his service. This messenger said, *that Asaad was in close confinement, in chains, and was daily beaten*; and that the great cause of complaint against him was, that he refused to worship either the pictures, or the virgin Mary.

I had written a letter of mere salutation to Shidiak by my messenger, which letter he enclosed in one from himself, and sent it on by his brother, returning himself with the messenger from Asaad. This brother of his, he is much afraid, may be ill treated by the patriarch.

28. J., the messenger, called, and said, that he himself should not go to Cannobeen, but 12 or 15 of his other relatives would go and endeavor at least to save him from chains and stripes. J. had been to the emir Beshir the less, who lives at Hadet, begging him (with a present) to save his brother, if it should prove that he had suffered by the suspicion, or the resentment of the patriarch. The emir promised to interfere;—"but why," said he, "should Asaad go and join the English: they are a people I do not love."

June 2. A youth of the neighborhood said it was reported, that Asaad was a complete maniac; that he rent his garments, raved, reviled, &c. and that he had been sent to the convent at Koshia, like other lunatics, for a miraculous cure. This news was brought by priest Bernardus of Gzir, mentioned in Shidiak's statement. (p. 73.)

3. The brother of J. about whom he was so solicitous, returned last evening in safety, with the following letter in Asaad's own hand writing.

"To our respected brother J. ——. After expressing my love to you, I have to say, that your letter by your brother —, arrived in safety, and I have understood it. In it you and — inquire after my health. May the Lord pour out his grace upon you, and follow you with his blessings. As to me, I am at present in health, with regard to my *body*, but as to other circumstances your brother will give you information. Love to cousin —, your wife. Pray send me word respecting your every opportunity, and may the Lord lengthen your days. From your brother

"ASAAD ESH SHIDIAK."

This letter is certainly genuine, and is a full proof of what nature the insanity is, under which he labors. It has greatly relieved the anxiety we felt from the report of yesterday.

From the verbal account, given by the lad who brought the letter, the following are selected as the most important particulars.—He entered the convent on his arrival, and seeing nobody but the keeper of the prison-room, obtained leave to go in, and see Asaad alone. He found him sitting on the bare floor, with a heavy chain around his neck, and firmly fastened at the other end into the wall. His bed had been removed, together with all his books and writing materials, and (what is considered here as the extreme of privation,) he was left without a pipe.

The lad continued with him an hour or two, without being discovered by any one but the keeper. During the con-

versation Asaad observed, that not long since he was sent to Koshia, as a man possessed of a devil, and that he escaped from that place, and had arrived near Tripoli, when he was taken by a party of Maronites, and brought back to the patriarch. He had, since that time, been kept regularly at Cannobeen, subject occasionally to beating and insult, from such as might call in to see the heretic. We understood the man to say, that the patriarch even instructed the common people to spit in his face, and call him by odious names, in order to shame him into submission. Asaad gave his advice, that we should either send some one with a horse, and get him away by stealth, or get the consul to interfere by writing to the pasha. The letter written by Asaad was done through the connivance of his keeper for a small reward.

Attempts made to procure his Release.

After hearing all this, we went directly to the consul to inform him of the case, and to urge him to an interference. He consented, that we should first procure some one to write a firm and consistent letter to the patriarch, demanding by what right he had taken a man from an English employer, and under English protection, and imprisoned him unheard, &c., intimating, that if the man was not soon given up, something more would be done.

Toward evening J. came again to inquire what we had concluded on. When he found what step we had taken, he seemed much alarmed for his own safety, and begged us not to proceed, for he should be immediately suspected as the mediator of the affair, and should be in danger of being persecuted as such. He mentioned, as a justification of his fears, that the keeper overheard Asaad when he recommended that course to his brother, and that the keeper, when inquired of, would of course mention the fact to the patriarch. Instead of the measure we were about taking, he recommended to apply to the emir, through one of his relatives, who was our mutual friend, and to this we consented. It is, however, probable, that the object of J. is not so much to avoid danger, as to put his friend the emir in a way to get a small present.

5. J. has been to see the emir, in order to persuade him to intercede with his uncle, the emir Beshir, but the former was not at home, and therefore the latter was not consulted. J. then went to the emir M. but found him quite averse to do any thing, saying, that to

liberate a man, who had become English, would never do. He next saw Mansoor, the brother, and asked him if he knew that Asaad was in close confinement. "Yes," answered he, "and he may end his days there, unless he can learn to behave himself better." One characteristic mark of a heathen is, that he is "*without natural affection. implacable, unmerciful.*"

J. says, that his brother has told him in addition, that Asaad himself, on the whole, wished not to have the consul interfere, but that some one might, for the present, be sent every week or two, to see how he got along, and in the mean time, he hoped to make his own escape, for that only a few days before, he had loosed himself from his chains, and got out of the convent, but not understanding the path, he became afraid to proceed, and returned of his own accord.

6. Went again to confer with the consul with regard to Asaad. When we mentioned the fact, that Asaad was under a sort of oath of obedience to the patriarch, an agreement which all make who are educated from the funds of the Ain Warka college, he seemed to think differently of the case, because, though an oath to bind the conscience, as in this case, can never be binding, and is neither acknowledged by Turks nor English, yet, in the opinion of all Maronites, it justifies what the patriarch has done. This English protection, they would say, is of no avail, since he was under a previous engagement to serve the patriarch. The consul thinks the case, if presented to the chief emir, would be rejected without consideration, on the ground, that it was ecclesiastical, and not civil; and if presented to the pasha, he would exact fines from many innocent convents, and otherwise oppress them, without perhaps, after all, procuring the release of the prisoner. He would prefer some secret mode of effecting the object.

Priest Bernardus of Gzir, already mentioned, was on a visit to the family below, and sent up to beg the favor of a sight at Shidiak's statement. I at first refused, but on a second application, and being assured that the priest was a friend of Shidiak, I consented, and invited the man to come and take with me a cup of coffee, which he did. It will be observed, that this Bernardus was one of those, who wished Shidiak to say that his faith was like that of the Roman catholic church, although it should be a falsehood, saying that the patriarch would bestow on him a pardon for the lie. The priest acknowl-

edged to the family below, that Shidiak's statement of that affair was correct.

14. Received a line from the friendly Maronite bishop, to whom I had written, (April 8,) who says that he has been assured, probably afresh, that Shidiak is in prison, and suffers beating.

15. The emir A. came and conversed a length of time on the case of Shidiak. I offered to reward him well for his trouble, if he would procure his release, which he has promised to attempt.

21. J. came to say, that he had seen the emir A. who had endeavored to persuade his uncle to write to the patriarch. The uncle, however, refused, but added, "*You may write in my name, and say, that it is my pleasure, that Shidiak should be liberated.*" The messenger has, therefore, gone with such a letter.

22. This morning came Tannoos Shidiak, accompanied by a young emir, saying that they had knowledge of our attempt to liberate Asaad, through the medium of the emir A. "It will not do," said he; "you will not accomplish your object so." They both said, that the emir A. was a great liar, had a little mind, and little, if any, influence with his uncle. In short, *they proposed a more excellent way*, viz. that we should give them also a good reward to engage in this noble work of brotherly love.

24. The messenger from the emir A. arrived from Cannobeen, with the following letter from the patriarch, in answer to his own:

"After kissing the hands of your honorable excellency, &c. &c. With regard to your slave, *Asaad Esh Shidiak*, the state into which he is fallen, is not unknown to your excellency. His understanding is subverted. In some respects he appears to be a demoniac, in others not. Every day his malady increases upon him, until I have been obliged to take severe measures with him, and put him under keepers, lest he should escape from here, and grow worse, and infuse his poison into others. Two days ago, he succeeded in getting away in the night, and obliged me to send men to bind him, and bring him back; and after he was come, he shewed signs of returning sanity, and begged to be forgiven. But he does not abide by his word, for he is very fickle; and the most probable opinion respecting him is, that he is possessed of the devil. However, as he was, to appearance, disposed to yield me obedience, I treated him kindly and humanely, and used every means to promote his permanent cure.—This is what I have to communicate to your excellency, and the bearer will

inform you further. Whatever your excellency commands, I obey, and the Lord lengthen your life. JOSEPH, Patriarch of Antioch."

27. A youth from Ain Warka informed us, that he had seen a letter in Asaad's own hand-writing, saying, that he had yielded obedience to the patriarch, and professed again the faith of the Roman catholic church. This report excited great joy, he says, at the college. We are rather pained by the news, because, if Asaad has done this, we are almost sure it has been done insincerely, and merely to escape the pains of his persecution. The same person says, that a relative of the patriarch at Cannobeen, has been in the habit of writing, every week or two, to the college, to give the news of what was done with Asaad from time to time, in which he spoke of his *chains and stripes*, and so on. He also observes, that many people have boldly questioned the right of the patriarch to proceed to such extremities with the members of his church, saying, they saw not, at this rate, which was chief governor of the mountains, the prince, or the patriarch.

July 1. One who seemed certain of delivering Shidiak, if he should set about it, went, with our recommendation, to Tripoli, from which place he hopes to have a convenient communication with Cannobeen.

14. The youth who went to Tripoli to attempt something, came back unsuccessful.

17. Application has been made by Phares to the emir M., but he refused to do any thing for Asaad, alleging that it is an affair of religion, and belongs exclusively to the patriarch. Phares says, that notwithstanding the superstition and anger, which his mother exhibited when here, she has more than once said, that the English are better than the Maronites, for they take an interest in the fate of Asaad, while the Maronites all seem to care nothing about him, whether he is dead or alive, happy or wretched.

Phares, as well as others, says, that Tannoos is Asaad's enemy from jealousy. Asaad is younger than Tannoos, but has been much more noticed. This Tannoos could not bear, and has therefore been quite willing to see him disgraced and punished.

Phares observes, that Tannoos was quite as favorably disposed to protestant principles as Asaad, but the moment Asaad took the start of him, he fell back, and is a much firmer Maronite than ever. He seemed to be affected at the

death of Mr. Fisk, but inferred from it, that God did not approve the efforts of the protestants in this country. The death of Dr. Dalton, also, his former pupil, probably confirmed this feeling.

Great difficulties in the way of Asaad's Release.

18. Tannoos came to converse about his brother Asaad. He had just received a letter in Asaad's own hand-writing, saying, that he was reduced to a great extremity of distress, and perhaps had not long to live, and begging Tannoos to come up and see if nothing could be done to end or mitigate his sufferings. Tannoos declares that he would be very glad to get him away from Cannobeen, if he could be safe, but that in any other place in the dominions of the emir Beshir, he would be killed. He might be safe at the consul's, but with me he would *not* be. "There are men in these mountains," said he, "that can kill and have killed patriarchs and emirs, and that in their own houses; and why could they not kill Asaad with you, if they chose? Is your house more secure than the convent of the patriarch, or the palace of the emir? A man, in entering your house, would violate all law, but the English would not make war for the killing of a single man."

I observed, that an application would very possibly be made to the pasha, by the consul, if Asaad was not soon delivered up. "An application of that sort," replied T. "would be quite useless. The pasha would send the application to the emir, and do you not think the emir would arrange the affair as he pleased? He knows well this sort of dealing. He has known how to manage these mountains for 40 years, and do you think he would be at a loss about such a trifle as this? For example, what would be more easy for the emir, if he chose to detain the man, than to say he had committed murder, and therefore could not be given up?" "But," said I, "such a charge must be established by competent witnesses, and under the consul's inspection." "True," replied he, "and where would be the difficulty of that? The emir would bring 500 witnesses to-morrow to establish any crime he was pleased to allege. And as to his fearing the pasha, though he holds his office under him, yet his power is even superior to the pasha's."—"The patriarch," continued Tannoos, "can do just what he chooses, in spite of the English. You have brought books here, and the patriarch has burned them in

spite of you. He has issued to all denominations a proclamation full of lies against you, and what have you been able to do? You have indeed written a reply to the proclamation, and hold it up to the people, and say, 'Look how the patriarch lies about us;' but what does he care for all that?"

So talks a Lebanon mountaineer, of more sense, information, and truth, than most others, respecting the moral character, and godly fear, of his patriarch and prince.

His Family attempt his Liberation.

19. Phares brought us a letter, which had just been received by the family at Hadet, from the patriarch, wishing them to come immediately to Cannobeen. Tannoos and his mother have gone, and intend, if possible, to bring Asaad away, either to Kesroan, or to Hadet. The mother insisted on going, and wished to pass through Beyroot on her way, that she might consult us before she went; but this was not permitted her.

The above-mentioned letter, in English runs thus:—"After telling you how much I desire to see you in all health and prosperity, I send you news respecting the wretch Asaad Esh Shidiak, otherwise called *lord of hell*. His obduracy, with which you are acquainted, has exceedingly increased. It is not unknown to you, how much care I have bestowed on him for his good, how much I have labored for his salvation, and under what severe discipline I have put him; and all to no effect. And now, as might be expected, he has fallen ill, and therefore can no longer run away, according to his custom, and we have been thus constrained to take off the severity of our treatment. But fearing lest his disease should increase upon him, I have sent you word, that you may come and see how he is, and consult what is best to be done with him. Make no delay, therefore, in coming, and the apostolic blessing be upon you."

For some reason, unknown to us, the liberation of Asaad was not effected; and down to the beginning of the present year, (the latest date,) he was still immured in prison, and suffering persecution; but he remained steadfast to the faith, which he had professed and adorned before many witnesses. That he will escape from the hands of his enemies, except by death, is possible, but, we fear, not very probable; that, overcome by pain, and broken down by oppression, he should, like Cranmer, recant, though it would grieve, it should not greatly surprise, us; but, that he will, through

the divine assistance, persevere to the end, and be a distinguished monument of evangelical piety rekindled upon the ancient altars of Christianity, is what we are entitled to hope, and what all should make an object of their continued and fervent prayers.

It is worthy of particular notice, how much intellect and how much strength of character have already been brought, in Syria, within the influence of truth. Asaad's mind is certainly of a very high order, and his character, in whatever light we view it, must be greatly admired. And it would be easy to show, that, among those persons, also, who are named on one of the following pages, there is a good degree of mental and moral power. This is all clustering around the missionaries, giving strength to their hands, and joy to their hearts. And this combination of talent is continually acquiring new vigor and greater momentum, by means of increasing intelligence and increasing piety in the possessors, and by being subjected more and more to the control of one and the same principle, and that principle the most active and invincible in the world: we mean, *Christian benevolence*. While our reliance is on God, as the only source of power and a good influence, and on His agency, without which the missionary enterprise, as well as every other, must be abortive; we should not forget, that, in the moral government of God, not less really than in the natural, he uses means to accomplish his ends, and proportions effects to their causes: so that when he calls powerful talent into exercise, and sanctifies it, and fits it eminently for action, and throws it into circumstances where it must act, and where all it does is seen, and known, and exerts a wide influence:—this would seem to indicate his purpose to accomplish something great, and may justly awaken hope and expectation.

The latest date, in the portion of Mr. Bird's journal which has been received, is given above.

We must not omit to say, that Phares, who is often mentioned in the foregoing narrative, became at length entirely won over to the evangelical faith and practice, and joined himself to the missionaries, as his brother had done before him; and that, in order to save him from the melancholy fate of Asaad, which he had reason to expect if he remained in Syria, he was sent to Malta, where, under the care and direction of Messrs. Temple and Smith, and through the medium of the Arabic press, he may be expected to render himself useful to his benighted countrymen.

American Board of Foreign Missions.

Palestine Mission.

COMMUNICATIONS FROM MR.
GOODELL.

AN unsealed letter from Mr. Goodell to Mr. King, dated Nov. 2, 1826, has recently come into our hands, and we take the liberty to make the following extracts.

Providential Interpositions in behalf of the Mission.

The powers of darkness—says Mr. Goodell to Mr. King—that were so fully occupied in watching *your* movements in Syria, as to leave *us* in comparative quietness, have now apparently nothing in these parts to distract their attention, and draw off their thoughts from *ourselves*; and in such wrath have they come down upon us, as to make it sometimes appear, in our view, a matter of great uncertainty, whether we ever die in peace upon our beds. I often wonder, that some one is not hired, by a trifling sum, to poison us, to shoot us in the street, or to break into our houses and murder us in the night. I suppose, however, that we walk abroad in the day time with much less fear than our enemies, and our sleep in the night season, I dare say, is more sweet and refreshing, and less disturbed by midnight terrors.

But had not God sent terrible judgments upon the people, it is impossible to say to what extremities they would have proceeded against us. A deep plot was laid to drive us all from Beyroot. The Maronite bishop had arrived, and had prepared an excommunication for every Maronite, who should hereafter permit his house to be hired by us; and he was endeavoring, by bribery and intrigue, to bring the Greek bishop, and the Mahomedan rulers, to act in concert with him, and thus force us to retire from the field, or to stand out in the rain with our wives and little ones. *But God, in his holy providence, sent the Greeks here, at that very moment; the bishop had to flee in the night, and has not since dared to return; and the very best houses of the Maronites fell into our hands, by the earnest request of the owners.*

The sufferings of the poor Christians, which followed the visit of the Greeks, were beyond description; and even now, the oppressions, under which they

groan daily, are almost insupportable; but the whole seems to be ordered, in the overruling providence and righteous judgment of God, *on purpose to prevent their tearing poor little Asaad Jacob to pieces*, on account of that change, which has taken place in his opinions, and, I sometimes hope, in his heart. By means of these oppressions, God has put a bridle into their mouths, whenever they seemed ready to break forth into open, barbarous acts of persecution.

Moreover, just as the Armenian patriarch at Constantinople was ready to sally forth, with a firman from the Grand Signor against Jacob Aga, and also, as it seems probable, against the men in my service, God let the Janizaries loose upon their capital, and permitted the fires, which they kindled, to rage with greater fury in the *Armenian*, than in *any other*, quarter of the city; and to burn to ashes, among many thousand buildings, the palace and the most splendid church of the Armenian patriarch; and *thus to furnish him with sufficient employment, for the present, without meddling with the reformation in these parts.*

In view of these, and other similar deliverances and providences, we exclaim, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

In a letter to the Corresponding Secretary, dated 20th of November, Mr. Goodell observes, that the pasha had secured to the mission the use of the garden, which they had purchased for a burial ground, and in which they had deposited the remains of Mr. Fisk. See p. 100.

First Admission to the Mission Church in Syria.

The reader will find, at p. 104 of the number for April, an account of the two Armenians, whose admission to the mission church is mentioned in the following extracts from Mr. Goodell's correspondence

Jan. 2, 1827. Yesterday was to us an exceedingly interesting day. We assembled at 12 o'clock, to unite with multitudes of the saints on earth in the petition, "Thy kingdom come,"—to receive *Dionysius Carabet*, a member of the Armenian church, and archbishop in Jerusalem, *Gregory Wortabet*, for-

merly secretary to the patriarch, and a European lady of distinction and intelligence, to our communion and fellowship,—and to commemorate the love of our blessed Lord, who hath purchased the church with his blood, and to whose death we are indebted for all our hopes of heaven. After imploring the divine blessing upon the services of the day, we united in singing,—

"We are a garden, wall'd around,
Chosen and made peculiar ground;
A little spot, enclosed, by grace,
Out of the world's wide wilderness." &c.

We read the 54th chapter of Isaiah, and the 2d chapter of Ephesians, accompanied with remarks, and fell down before the throne of mercy, with ten thousands of God's dear children in various parts of the world, to offer our supplications for the spread of the glorious Gospel, and the salvation of Jew and Gentile.

The Articles of Faith, and the Covenant, were then read, in Arabic to the two Armenians, and in English to the other individual, during which much feeling was manifested, and many tears shed by some of those present. A prayer was offered in Arabic, consecrating the three individuals to the Father, Son, and Holy Ghost, and imploring for them grace to walk worthy of their high and holy vocation; and they were addressed in Arabic on their duties, and dangers. After this followed the administration of the Lord's Supper. The address to the communicants, and the prayer previous to the distribution of the bread, were in English, and previous to the distribution of the wine, in Arabic. The King "brought us to the banqueting house, and his banner over us was love. We sat under his shadow with great delight, and his fruit was sweet to our taste." In conclusion we sung the 13th hymn of the 3d book of Watts, containing the lines—

"Why was I made to hear thy voice,
And enter while there's room?"

But after the benediction was pronounced, all, as if unwilling to leave the place, took their seats, and we again in Arabic addressed those, who had recently professed to renounce the world, and made some remarks to the spectators, who were present. The whole was a scene of deep solemnity and interest. It was the day (always dear to us) of the *Monthly Concert*; it was the first day of the year; it was a renewed consecration of ourselves to Christ, and a presentation to him of the first fruits of this mission; it was the reviving of the stones out of the rubbish, amidst the desolations of many genera-

tions—the rearing up of a church "upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone;" which church, we have confidence to believe, will live and flourish, long after we shall have gone to render up our account.

We prayed for our beloved *Asaad Shidiak*, who would doubtless have been with us, were he not in bonds for the testimony of Jesus. We thought of our beloved *Fisk* and *Parsons*, whose benevolent hearts would have been filled with unspeakable joy at such a sight, before they went to heaven.

We looked around upon several weeping individuals present, of different communions, some of whom are desirous of uniting themselves to us, and whom we shall probably admit to Christian fellowship on the next sacramental occasion, at the Monthly Concert in February.—O that this mission might henceforth be like the "tree of life, bearing twelve manner of fruits, and yielding her fruit every month!"

Converts and Inquirers.

In his latest communication to the Corresponding Secretary, Mr. Goodell gives a list of the persons, who have exhibited satisfactory evidence of piety, or who are so disposed to inquiry on the subject of religion, as to awaken hope that they will ultimately be fit subjects for admission to Christian fellowship.

The following persons have, for a considerable time, given evidence of piety.

1. *Asaad Shidiak*, belonging to the *Maronite Church*.
2. The *European lady*, mentioned above; *Latin church*.
3. *Dionysius Carabet*; *Armenian church*.
4. *Gregory Wortabet*; *Armenian church*.
5. *Jacob*, a young man who died in November, an account of whose last days has been forwarded to the Prudential Committee, but has not yet been received; *Armenian church*.

Such as are in a state of mind more or less promising, of whom some will probably be received ere long into the church, are specified in the following list.

1. *Maria*, wife of *Dionysius Carabet*; *Armenian church*.
2. *Susannah Leftusy*, wife of *Gregory Wortabet*; *Greek Catholic church*.
3. *Yoseph Leftusy*, brother of the preceding, and now superintendent of all the mission schools, (mentioned at p. 110;) *Greek Catholic church*.
4. *Asaad Jacob*, (the writer of letters at pp. 22, 137;) *Greek church*.
5. *Tarnos*, the mission schoolmaster in Beyroot; *Greek church*.

6. *Phares*, brother of *Asaad Shidiak*, sent for the preservation of his life, to Malta; *Maronite church*.

7. "Several individuals, who come, like *Nicodemus*, in the night, to read the Scriptures, and converse on religion, not being able to come in open day, without forfeiting their liberty or their property; *Maronite church*."

8. "Several individuals, who are punctual in their attendance to read the holy Scriptures with us, and who are convinced of the superstitions, and of the absence of all true religion, in their church, and of their own need of the renewing of their hearts by the Spirit of God; *Greek church*."

Making a total of about twenty individuals, whose hearts, we hope, have been moved by an influence more than earthly; besides many others, who appear to be rationally convinced, that the Bible is right, and that they are wrong.

General State of the Mission.

Speaking of the general state of the mission, Mr. Goodell used the following language in November.

The number of those, who come to read with us every evening, is increasing. The largest room in my house is sometimes well filled; and as a few of them find it inconvenient to return home the same evening, I have provided beds for them. They usually sit up more than half the night, conversing on what they have seen and heard.

In January of the present year, he writes as follows:

Our prospects daily brighten, though opposition to us continually increases. Almost every day develops something new. There is much commotion, and a great noise; and such are the demands made upon our time, that we are sometimes compelled to go without our regular meals, and our usual sleep.—Almost every thing seems to be tending towards a terrible conflict between Christ and Antichrist.

Thirteen schools had been established, which contained about six hundred children, of whom more than one hundred were GIRLS.

Increasing Efficiency and Importance of the Malta Press.

The printing establishment at Malta, is continually rising in importance and interest. Two presses are in operation. A printer, Mr. Hallock, has been sent from this country, and has entered upon his work with be-

coming zeal. Mr. Temple is able to superintend the press in *Italian* and *Modern Greek*. A fount of *Arabic* types, is about to be procured, and Mr. Smith has gone to Egypt and Syria, for a season, to prepare himself to take charge of the *Arabic press*; and lately, as was stated at the close of the biographical notices of *Asaad Shidiak*, *Phares Shidiak*, a young man of good promise, has been sent to Malta, to secure his liberty and life against the hostile attempts of his persecuting countrymen; and will be able to render valuable assistance in the Arabic department.—The following extract from Mr. Goodell's correspondence, awakens the expectation that Providence will very soon prepare the way for the erection of an *Armenian press*, also, at Malta.

It is now pretty certain, that there is a firman against the two Armenians with me, [*Dionysius* and *Wortabet*]; but Mr. Abbot, the consul, is very positive that they are quite safe in my house. We all think it best, however, to send *Wortabet* to Malta, should a favorable opportunity occur. He will there be out of danger; he can learn English to better advantage, than here; and when the Armenian press arrives, his services will be wanted to correct the proof sheets. We have great hopes of his future usefulness.

Of *Phares Shidiak*, mentioned above, Mr. Goodell wrote as follows, in November.

Phares, the youngest brother of *Asaad Shidiak*, appears exceedingly well, ready to suffer the loss of all things for Christ. O it is good to see the spirit of the martyrs reviving here!

Bombay.

JOINT COMMUNICATION.

THE letter, from which the following notices are derived, is dated August 24, 1826, and is addressed to the Corresponding Secretary. It brings down the history of the mission about five months later, than the documents heretofore published.

The health of Mr. Graves, for several months, had not been good, though generally he had been able to conduct the public worship of the chapel, and to perform other customary and important duties. The preaching of the Gospel is attended to in various forms, occasionally in English, and often in *Mahratta*. One of the weekly meetings

is at the house of a native, who, for some time, has appeared desirous of Christian instruction, and has even requested baptism, upon a profession of his faith in Christ. The missionaries, however, are not fully satisfied as to the purity of his motives, and wait for a more full development of character. The practice of addressing persons by the way-side, at the school-rooms, and at their own doors, is still followed.

It has been stated in this work, that the first edition of the entire New Testament, in Mahratta, was completed just before the death of Mr. Hall. A new edition is now demanded. Pecuniary assistance in the reprint, is expected from the British and Foreign Bible Society, and its Auxiliary in Bombay. A second edition of the Gospel of Luke is in the press; and Mr. Graves designs to employ such leisure time as he can obtain, in the revision of the residue.

Since the year commenced, somewhat more than 450,000 octavo pages, in Mahratta, have been issued from the press, on account of the mission; and about 150,000 pages 12mo., for societies and individuals sustaining no connexion with the mission. A few English works have been also printed.

The missionaries say, that the demand, among the natives, for printed books, is rapidly increasing, and that those of a religious character are readily received by great numbers.

The boarding-school for the instruction of country-born and half-cast children in English, was relinquished in May, in consequence of the diminished strength of the mission. The native free-schools continued to afford encouragement. Their number for boys, when the letter was written, was 24, of which eight were in the town of Bombay. Applications for new ones continued to be frequent, but an enlargement of the number was not deemed expedient until the mission should be reinforced.

Female Education.

The mission has lately entered a new department of labor, from which much good may be anticipated. This department is the education of native females, a thing, until within these few years, unknown in India. On this subject they speak in the following manner.

It gives us much pleasure to state, that a good degree of success has attended the efforts of the females of the mission, in getting schools for native

females into operation. The first was established in February, and nine have since been added to the number, one of which is taught by a Hindoo female. These are managed entirely by the females of our mission. The expense of female schools is much greater than those for boys; for, while we pay double the sum for instruction, we have thought it necessary to encourage the attendance and progress of the pupils by a liberal system of rewards. To this is to be added the expense of conveyances for those who visit them.

In order to meet this expense we have (at the suggestion of friends here, who appear to feel a deep interest in the subject,) printed and circulated a short account of the schools, with a solicitation for assistance. A copy of the paper is forwarded with this. The sum of 707 rupees has been given towards this object, most of which was sent in before our application for assistance was made.

We hope female schools will, from this time, continue to be an article in our detail of exertions, and that the time will soon arrive, when the degraded females of India will rise to that elevation in society, for which they are destined, and which those of Christian countries now occupy.

The number of females in these schools, was about 200. Among these, there are several daughters of Brahmins, and many others of high caste. The pupils are taught reading, writing, and arithmetic; and commit to memory the ten commandments, and hymns, together with a catechism prepared for the purpose. About 80 of these females have learned to write, though a very few only have yet become able to compose. The instruction is, of course, in the Mahratta language.

Plea for Assistance.

Our eyes, dear sir, are directed to those in our native land, who call themselves the friends of Zion. Do these friends consider themselves under obligations to send the Gospel to every creature? Do they feel compassion for perishing souls? Do they believe the preaching of the Gospel necessary to bring sinners to the knowledge of him, without whom they must be forever miserable? If so, why is it that they suffer us so long to plead almost in vain for help? Why is it, that but one messenger, with the glad tidings of salvation, has been sent, for eight years, from the shores of America, to these 12,000,000 of souls? Is it because they

are ignorant of the state of this people? Surely enough has been written to convince every rational mind, that no part of the world stands more in need of the Gospel, than this. Is it because so little success has attended the exertions that have been made? Let past failures, if they are supposed to have occurred, stimulate to still more indefatigable exertions. If the fault is in those who have been sent forth, let others come, who *will* labor, and who *will* pray, as they ought. Is it because this is considered an unhealthy climate? Our Saviour made no exceptions—why should we? His command is, that the Gospel should be preached in *all* the world. Notwithstanding all the disappointments we have met with, we feel encouraged to persevere; and while we have breath, our desire is to use it in endeavoring to impart a knowledge of the way of salvation to the inhabitants of this country, and in exciting others to a serious consideration of their duty to the heathen. We do not forget the wants of other parts of the heathen world. We know that too little is done for every portion of the human race. But when we see the representatives of the American churches on this side of India reduced from *five to one* preacher of the Gospel, and now number but six laborers in our mission, four of whom are females, we feel constrained to call earnestly, and loudly, on the American churches to fill up our broken ranks, as speedily as possible.

A duplicate of your letter of January 31st, (written at Charleston, S. C.) reached us by way of Mocha, on the 31st ult. We were rejoiced to learn from it, that there was a prospect of two missionaries being shortly sent to our assistance. We hope they have, ere this, commenced their voyage, and that he who "rules the raging of the sea," and "gathereth the winds in his fists," will cause them to be brought safely to us, and that he will endue them richly with the spirit requisite to make them faithful and successful laborers. When we consider that this measure was determined on, when it was not known to the Committee, that Mr. Frost rested from his labors, and previous to the death of Mr. Hall, we cannot but hope that, two, at least, in addition to those referred to in your letter, will immediately be designated to strengthen this mission.

Our case is, indeed, urgent. It cannot be expected, that the seed sown by our brethren who are removed, will be productive of much fruit, unless the cultivation of the field be persevered in. We earnestly hope our patrons and

friends will keep this subject constantly in view, and not relax, but greatly increase, their exertions to enlighten this dark land.

New Missionaries.

It gives us much pleasure to inform you of the arrival of two new missionaries, Messrs. Steward and Mitchell, with their wives, under the patronage of the Church Missionary Society. They reached this place in July, and will probably remain here, or in this vicinity. We rejoice in this accession to missionary strength on this side of India, and hope to find in them a spirit and object in unity with our own. Whoever preaches "Christ crucified," as the only hope for the perishing sinner, we can welcome as a brother, and bid him God speed.

Favor of Government.

We should be guilty of ingratitude, were we to conclude our letter without recording a late manifestation of the friendly and liberal spirit, with which our mission is regarded by the local authorities. In February last, we made application to government for five vacant building spots in the native town of Bombay, for the purpose of erecting buildings for our native free schools. In June we received an answer, stating that four of these were granted rent free, with this reserve only, that, if required for public purposes, they were to revert back to government, upon the sum being paid to us, at which the buildings on them might be valued by a committee appointed for this purpose. The reason of the fifth not being granted was, that it was situated in a part of the town, where a new road is to be made, and until that road be laid out, no land in its vicinity could be made over by government. We are intending to erect buildings for the accommodation of some of our schools on these spots, as soon as the rainy season closes.

Together with your letter, we received one from Mr. Hill, of March 7th, and a duplicate of one from Mr. Anderson, of Feb. 1st; also a number of volumes and pamphlets, all of which were very acceptable and grateful.

The Columbian printing press, commissioned from England in 1825, arrived a few weeks since. This we consider a great addition to our printing establishment.

With Christian salutations to those who direct the concerns of the Board, and to all the friends of the Redeemer,

and requesting an unceasing remembrance in their fervent prayers, we are, dear sir, your affectionate servants in the Lord,

A. GRAVES,
J. GARRETT.

Sandwich Islands.

TAUAI.

EXTRACTS FROM MR. WHITNEY'S JOURNAL.

THE latest published communications, of a special nature, respecting the mission at Tauai, may be found at pp. 122 and 382 of vol. xxi; the former describing the civil commotions, which happened in the early part of 1824; the latter exhibiting the island, in the summer of 1825, as under a pious and judicious government, and the mission as in successful operation.

Kaikioeva* was then governor: as he was during the period embraced by the following journal. He had built a church 30 feet by 90, and had declared his intention of establishing schools in every part of the island.

The commencement of the journal will show, that the church had not been erected in vain; and the progress of the journal,—which relates chiefly to a tour performed by Mr. Whitney and the governor around the island,—will evince, that the enterprising and zealous ruler, with the aid of the missionaries, had succeeded in giving to his subjects generally, the means of elementary instruction.—The reader will remark, with pleasure and surprise, the amiable vivacity and energy of this aged chieftain, who has so recently emerged from an idolatrous barbarism.

Attendance on Preaching.

April 2, 1826. Every Sabbath brings evidence of increasing attention to the word of God. Our large church was so completely filled, that it was not without difficulty I could force a passage through the crowd to the pulpit. Hundreds were obliged to remain without, and many, I fear, returned as ignorant of my message, as they were when they came. The attentive look, the falling tear, and deep solemnity, wrought much upon my sensibility. With an awful view of myself and people, as in the presence of the Judge and Saviour of the world, I was permitted to speak with unusual freedom.

* This man has frequently been mentioned as guardian to Kauikeouli, the young prince.—Ed.

3. After Monthly Concert, I attended a weekly conference, held for the purpose of questioning the people as to their recollections of the sermons preached on the preceding Wednesday and on the Sabbath. It was not a little gratifying, to hear some of them repeat not only the text, but the divisions, and a considerable part of the body, of the discourse. With pleasure I review these weekly conferences with my people, as affording some of the happiest moments of my life.

5. A young man called this evening, to tell me (as he said) his *thoughts*. He said,—“I am a sinner, and am in great fear. I have been wicked. I see it now. You told me to forsake my sins, and love God; but I did not care then; now I feel.” I gave him the necessary directions, and he retired with the resolution to serve God in his youth. I trust he is not far from the kingdom of heaven. Inquiries on the subject of religion are made daily, and almost hourly; but alas! too few of the inquirers exhibit genuine repentance.

6. Rode out this morning for the benefit of my health, which, I sometimes think, is beginning to suffer. Passing a little cluster of houses, I saw a number of natives collected, and among them a venerable looking old woman, whom they called grandmother. I left my horse, and went to her, but soon perceived she was blind. “It is the white man,” said a by-stander, “give him your hand.” I seated myself by her side, and said, “You are very old.” “Yes,” she replied, “I am old, and worn out. My children are dead, and many of my grandchildren. My great grandchildren are numerous, and some of them are with me. I have lived to see five kings of this island; they are all gone: I am left. When I was young, people were much more numerous than they are now; but they have died ignorant, and I am like them.” I inquired how she had escaped during the late war. “My friends,” she replied, “led me to the mountains, and left me in a bush, where I lived five days without food. Then they led me home, and still keep me, a poor, blind old creature.” I then gave her religious instruction, which seemed, however, to have but little effect upon her: but some of the young people followed me a considerable distance with their inquiries.

Address of the Governor.

12. An unusual number attended the lecture to-day, many more than could get into the house. The governor sent word to me, that he wished to address

them, which he did in a manner tender and pathetic.

The old man (probably not far from seventy,) rose, leaning on his staff, and said, "Brethren, friends, chiefs, and people, listen. I have a thought for you. I am about to go round the island, with our teacher, to instruct our ignorant friends in the word of God. Some of you will go with me; others will stay here; but whether you stay, or go, be strong in the good word. It is indeed good. I am glad that I have heard it. Let all of us attend to it with our hearts. You must encourage me, and I will encourage you. Pray for me, and I will pray for you; and when we meet again in this house, we will bless God for his goodness. Be strong."

This venerable chief seems to have no higher ambition, than to be useful; and we feel it to be a great blessing to have his influence on our side.

Tour around the Island.

It is not easy to divide the journal kept during this tour, so as to indicate the subjects of principal interest. Such as are fond of observing life and manners, as they appear among a people who are just beginning to feel the elevating and expanding influence of Christianity, will find here a variety of incidents well deserving their attention.

19. Left my family at an early hour, to accompany the chief and suit in the tour of the island. As he had left Waimea some days ago, I passed several villages without stopping, and found him at Toloa, about 15 miles from Waimea.

The people of this place were collected in front of the house, where the old chief lodged, in order to hear his instructions. With much propriety he addressed them from the words, "Jehovah is the true God; he is the living God, the everlasting King. This God is our God forever and ever." After he had spoken about forty minutes, exposing the foolish superstitions of past years, and recommending the religion of Jehovah, he put these questions to them;—"Do you think with me? Will you forsake your old ways? Will you keep the Lord's day? Will you not steal? Will you not commit adultery? Will you not kill?" To all of these inquiries appropriate answers were given by every one present. He then said,—"This is right. Return to your houses, and eat, and in the cool of the day come again, and hear what our teacher has to say." He then prayed, affection-

ately commending the people who were present, and all the chiefs and people of this and the other islands, together with their teachers, to God. After a long ceremony of shaking hands with men, women, and children, they retired. In the evening I found delightful employment in preaching from the words, "The Son of man came to seek and to save that which was lost."

The next morning the company proceeded, and is thus described by Mr. Whitney.

Our company consisted of more than a hundred persons of all ranks. The wife of the chief, with her train of female attendants, went before. The governor, seated on a large white mule, with a Spaniard to lead him, and myself by his side, followed next. A large company of *ahuputu*, or cooks, attendants, &c. came on in the rear.—The road being rough, and the chief having never mounted a horse before he set out on this tour, he was obliged to dismount several times, for fear of being thrown.

We passed over a mound of sand, white with human bones. I asked whether they were slain in battle; and was informed that this was the place for burying the dead, and that the wind had blown the sand away from the bones. "But why," said I, "is this ground chosen?" "Because it is soft, and the people are lazy," was the reply.

We arrived at Mahaulipu, about 10 o'clock. The people had assembled, and were waiting for us, and the chief addressed them in much the same manner as yesterday. In the afternoon they met again to hear me, but I was too ill to preach, or even to sit up; and the chief addressed them again, and prayed with them.

21. Went in a canoe to Tipu, where I preached. As the road from Tipu to Huleia passes over a rugged cliff, we proceeded to that place also, in the canoe. Towards evening the people collected in multitudes to hear us. The chief occupying much time in his exhortations, I did not preach, but requested the people to come in the morning.

In the evening, the governor's wife said to me, privately, "What do you think of the chief's talk?" I replied, that it was very good. "But don't he say too much about Kauikeouli, (the king,) and not enough about Jesus?" "I wish," continued she, "that he should say more about *Jesus on the cross*."

22. Soon after sunrise, I addressed a large company from the words, "Look

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unto me, all ye ends of the earth." Every eye was fixed, and almost every mouth was open, as if to catch the word as it fell from my lips. It is an unspeakable pleasure to preach to such a congregation. After service, I could hardly get away from them, every one seeming determined to shake hands with the stranger.

Rode past two little villages, whose inhabitants had not returned from the meeting mentioned above. About noon, arrived at Hanamaulu. Sun very oppressive.

Was introduced to a man, who was formerly employed by the chiefs to procure human victims for their sacrifices. The manner of his catching them was, to leap upon them in an unguarded moment, and break their bones, in which art he was so expert, as to leave but few to escape. Another old man sitting by said to me he had been *debelo*, that is, *the devil*, meaning, that he had been engaged in the devil's service. He had been a sorcerer and a dancing-master. "But," said I, "have you done with *debelo* now?" "No, not entirely; here is some of it;" pointing me to a finger nail, which he had never cut, and which was at least an inch and a half long, a relic of superstition. I said to him, "You are now old and gray headed; you had better leave the devil's service; and engage with a new master." The old man hung down his head, and said, "Yes, I have begun to pray, and perhaps I shall be good by and by."

23. Sabbath. Very rainy; but the people came in from the neighboring villages, to attend service. Our house, a large one, was quite full.

In the evening I said to the governor's wife, "I am quite tired of your smoking." She pleasantly asked, "Is it forbidden in the Scriptures?" I told her it was not, but that all of them made it a sin by using it to excess. With a good-natured laugh, she said, "Here is my pipe; I will smoke no more." Her example was soon followed by several others, together with the governor himself.

Had a very pleasant hour with the governor, conversing on the subject mentioned on the 21st, [speaking of the king, more frequently than of Jesus Christ.] With the simplicity of a child, and the earnestness of a scholar, he is ready to listen to every word of instruction.

24. The next village in our course was Wairua. Here we were not a little disappointed at seeing so few people. The schoolmaster, a worthy native, says he meets with much oppo-

sition, owing to the influence of the head-man of the place.

25. The schoolmaster followed me some distance, inquiring with tears, after the best means of securing the friendship of the people, and doing them good. He appeared to feel his own deficiency, and to rely on the only adequate source of strength.

The governor and company had passed on to the next village, where they were met by all the inhabitants, with their calabashes of *poe*, baked hogs, fish, potatoes, &c. in abundance.

We stopped a short time to examine the school, and requested the people to follow us to the next village, to which they very readily consented. Here the governor talked a long time, in a hot sun. In the cool of the day, they again assembled, and I preached to them. The multitude were very attentive; but all at once their attention was diverted by my cook, who jumped up from one end of the crowd, and began to cut up his wood for the tea-kettle. I gave him a reproving look, when he immediately threw down his axe, and all were silent. On reprimanding him afterwards he said, "I am ashamed, but I thought it was night, and that you were hungry: I did not mean to disturb the company."

In the evening, several called, who appeared truly desirous to come to the Saviour. I shall never forget the trembling anxiety, with which some of them said, "We have dark hearts; tell us what we must do."

26. Many of the people collected to give us their parting *aroha*. The head man, his wife, and several of the people accompanied us to the next village, Ania. As the sun was passing behind the western hills, the horn blew for worship. Never did I enjoy a more precious season, while dispensing the word of life. Never did a starving man appear more anxious to gratify his appetite, than did my audience to understand what they heard. In the evening our house was thronged with the multitude, inquiring, "What do these things mean?" At length I said to them, "You must go, it is time to rest." They went, but many stopped without the house, and at intervals, through the night, I heard them conversing on what they had heard.

At this place, a native youth, educated in my family, by the name of *Eli Smith*, has a fine school of upwards of sixty scholars. He exerts a good influence in the village.

27. Entered the district of Kalau, and put up for the day at Anahola. Here the people had collected from all

quarters. I pitied them, while sitting beneath the rays of a vertical sun. But the governor said, they were accustomed to it, and it would not hurt them. In the evening, some came and inquired anxiously what they should do to secure their salvation.

28. Thirty three years of my life have fled. Perhaps the one I now commence, may be my last.

About 3 o'clock P. M. arrived at a romantic spot, where we found a large company of natives, from the surrounding villages, to whom I preached. The house in which we lodged, was made of sticks, fastened at one end in the ground, and bent over just so as to give room to crawl in. The curve and ends were thatched with grass; and a partition of calico cloth made a bed room for me, and another for the governor and his wife. The rest of the company were left to shift for themselves.

29. Passed several pleasant villages, whose inhabitants came to hear us yesterday. Our road lay over some of the

richest part of Tauai, but the people are poor in the extreme. A circumstance occurred, which had nearly deprived us of our governor. As we were riding along in the foot path, we passed under some large trees, one of whose branches required us to stoop a little as we went under. At the moment of passing, the chief's mule turned off to the left, where the limb was still lower, and brought him upon his back, but the faithful Spaniard caught him, and prevented his coming to the ground.—Preached in two villages, and after passing several deep ravines, arrived, much fatigued, at Hanana.

30. Sabbath. At an early hour, the horn blew for worship, and the people were seen flocking in all directions to listen to the word of life; although the chief of this place has ever shewn much dissatisfaction with the new state of things. I preached from the text, "Unto you is the word of this salvation sent."

(To be continued.)

Foreign Intelligence.

Southern India.

PALAMCOTTAH.

CHURCH MISSIONARY SOCIETY.

In the last number of this work, p. 155, some account was given of the character and influence of the Seminary at Palamcottah for the education of native youths. Some additional extracts will be inserted here from the same journal, showing the progress of Christianity in that town, and the district around it.

The success of missionary efforts in this part of India has been great. In 1823 the attention to religious instruction increased; and in August of that year, eight persons, who had for several years been impressed with the truth of the Gospel, had forsaken idolatry, been instructed in Christianity, and suffered many cruelties from their heathen neighbors, were baptized. In October of the same year, people came from a village afterwards called Aroolloor, begging to be instructed in Christianity, as they found no satisfaction in heathenism. A brahmin, who owned the village, gave them ground on which to build a chapel, and Christian instruction was furnished. In December, David, a Christian native, went to Satangkoolam to preach and read Tracts, and 21 families decided to embrace Christianity. Great persecution was suffered, but many families continued to re-

nounce idolatry, and to desire to hear the word of God, and become Christians, whatever might befall them. Earnest requests for Christian instruction continued to be sent to the missionaries from neighboring villages, until they, unable to attend to the instruction of so many themselves, were obliged to select some of the most pious young men in their Seminary to go and teach the word of God. These went forth, and found a ready reception, and great willingness to hear and learn among all. They also visited the most famous places of idolatry during the heathen feasts,—discoursing, and reading, and distributing Tracts and Gospels to vast crowds, many of whom expressed themselves much pleased at the new light which they received by these instructions.

In about three months from the time when our young men were sent out thus,—the missionaries say,—the villages in which new congregations had arisen, were no less than ninety; and they have now (in September 1825,) increased to one hundred and twenty-five; in these villages more than a thousand families are under Christian instruction.

The following causes may have operated, under the blessing of God, to bring about this change in the minds of the people—

1. The preaching of the Gospel by ourselves and our native assistants. 2. The distribution of Tracts. 3. The intercourse of the heathen with our new congregations, and with the native Christians of the Tanjore mission; who were formerly 10,000, though reduced, from various causes, in the last fifteen years, to less

than half that number. 4. The attention paid to the grievances of the Christians. 5. The liberation of the people from various burdensome labors which they had to perform at the idolatrous festivals.

Under the sufferings of which I have spoken, our people were, from the beginning, exhorted to exercise patience and forbearance toward their enemies, as it becomes professors of Christianity; and I must say that they have endured much. Though, in cases where application for redress seemed necessary to the maintenance of public peace and justice, they received relief; yet, in the meanwhile, they endured beatings, spoliation, and wanton imprisonments, with a steadfastness which I cannot but ascribe to a reality in their Christian profession.

The Readiness of the Natives to renounce Idolatry.

The following extracts, taken from the journals of Messrs. Rhenius and Schmid, show how the light of the Gospel diffused among the natives has operated to destroy all reliance on their idolatrous rites, and to create in them a disgust for their foolish superstitions. They see that all the ceremonies and doctrines of paganism are unmeaning and without effect; and they often say to the missionaries, that they "are tired of having no religion,"—that they "are ignorant;—they have been so long like beasts; but they now wish to be instructed in the knowledge of the living God."

Two men came from Pooliyoorkooritchy, near Nanganchery, requesting, in the name of 26 families, to be received into the Christian church. On inquiry, they said, that they had trusted in idols and devils, and lived in lies and deceit; but that they had seen no advantage from it: they were, after all, miserable; and therefore, wished to know and serve God. They had first become acquainted with these things some months ago, when they heard our young men read Tracts in the street along our compound; and they afterward had conversation with our people in their neighborhood on the subject. After all the searching which I have made into their views and designs, I cannot but say, at present, that they are sincere: their answers to my inquiries were very pleasing. One of the men had still his amulet on his arm: during our conversation I adverted to it, asking him whether he still placed confidence in such things. He assured me that all such confidence had vanished from his mind, and that he wished only to trust in the living God. His companion instantly broke the string, and the man himself delivered the whole into my hands. This amulet had been ten years upon his arm. Thus the Redeemer's kingdom is enlarging, from day to day; the word of the Lord is spreading; and the Tracts are being read all over the country.

Some of the people of Kovindapaty, a shanar village near the mountains, brought me to their former temple of Peroomal, which

they have converted into a place of Christian worship. The stony idol was cast out, and lying outside, to be worshipped no more. What a sight!—an idol, which several generations have worshipped as God, now cast out as a thing for nought! "We have so long," said they, "worshipped this stone, from ignorance; but we see now that it was vanity and sin." I asked whether they were not afraid, when they tore it out of the ground. "No," said they: "why should we be afraid? If it were God, it would have reproved us when we cast it out; but it is only a stone taken from yonder mountains: No; we wish to learn the way of the living God, and to serve Him." My palanquin boys were astonished at the sight; and I trust have received fresh excitement to forsake their idols at Palamecottah too. I blessed God for the fulfilment of his promises. In the evening, the little place was filled with men and women, both from this village and from two neighboring hamlets: I preached to them till late. There are a few other smaller temples here, which they intend to break down to-morrow. The head shanar here has been long the principal servant of the devil in this place, but is now the foremost in destroying his works. The temple, in which I now sit, is comparatively small, and with a Palmyra-leaf roof: but the Lord of heaven and earth manifests his presence to us here.

On the next day Mr. Rhenius writes,—

Breakfast being finished, the head-man requested me to witness the destruction of another temple of his: so we went into the village. Outside of his compound there was a small Ammen temple, which was already in ruins; but there were still the baskets, with the rings, the corals, the cap, &c. which the devotees of Ammen used to wear at their idolatrous feasts. All these things they collected together, broke the rings with their feet, and then put the whole into a fire kindled for the purpose. We then went into the head-man's compound, where he had a small temple of Dharma Rajah, built by his forefathers. Having declared that he was perfectly convinced of the folly and wickedness of idolatrous worship, he laid first his hands upon the roof, and pulled off a piece, and then the rest destroyed it altogether. There are still a few more temples here and in the forementioned villages; but, on these, the inhabitants, who still remain heathens, have a claim; those temples they did not touch; and I advised them to let them alone, until they all should turn into the living God.

The people having thus destroyed, of their own accord, these abominations, we assembled together, to give thanks unto the Lord, and to devote ourselves unto Him. On this occasion, I informed them more particularly, of the manner in which sin and all trouble came into the world, and in which the Lord has saved us from sin. The dedication of our souls and bodies to the living God, in Christ Jesus, was solemn. They afterward signed a paper, declaring the reality of their intention to serve Him. They were glad at all they did; and at the prospect of being now more fully instructed in the things pertaining to God and Christ Jesus. There are, in all these three villages,

at present, twenty-one families which have thus dedicated themselves to God. What has he wrought in this wilderness! Blessed be his name for the fulfilment of his promises! These things were marvellous to my eyes.

Again:—

The head-man in Amandavanakoodu, who is, I trust, an humble and true believer, related, among other things, that several of the congregation had hid their idolatrous pictures, &c. "Now," said he, "when I found that out, and saw from it, they were half for our Saviour, and half for idols, I strongly reprov'd them, and took their idolatrous pieces, and tore and burned them in their presence, telling them that the Lord will not bless them if they are half-minded. I told them further, saying, 'When I come to you in your distresses and pray for you, how can the Lord hear me, if you secretly keep such wicked things? He will not hear me, and I shall be discouraged thereby.'" This simple relation of his was affecting. He declared also, that those who willingly put away such things have been relieved from their distresses.

As soon as I arrived at Poodoopatcherry, the inhabitants brought me the head of a female deity, made of earth; which they had destroyed as soon as they had heard that I was coming. They had destroyed four or five other idols, the ruins of which I saw when I went to inspect the ground where they propose to build a church. Two brothers, and a near relation to them, owners of much ground, and who had been hitherto zealous idolaters, have renounced idolatry, and offer freely, as much ground as is necessary for building a church, and for forming a village of Christians. Twenty-one families of Poodoopatcherry and the surrounding villages have already given their hand-writing, and will settle in the new village as soon as possible. About fifty more intend to come over also, but they have not yet given their hand-writing to that effect.

Their Desire for Instruction in Christianity.

After the contempt for idolatry, expressed in the preceding paragraphs, and the uneasiness manifested at being without any religion, we are prepared to see the natives eager to obtain Christian teachers, and tracts, and books.

In the evening, the applications for Tracts increased considerably, and some of the people troubled me much for large books, where a full account of Christianity is given. A heathen said that he lived in a place where there were many Roman Catholics, and he wished to be put in the way of refuting their errors. A brahmin, after having received, on his urgent request, a part of the New Testament, asked me, whether these books were not, in some way or other, injurious to him as a brahmin. I replied, that, as it is the particular business and calling of the brahminical tribe to be the teachers of the nation, they ought the more carefully to search after truth, and to study all those books from which they may hope to derive an increase of knowledge: which an-

swer seemed to satisfy him. One came, in company with a small troop, evidently with the purpose of raising objections; but, after having been silenced, he listened attentively to my admonition to seek the truth, which can only be found in Jesus.

Arrived, next day, at Moodoopetta, a large village, inhabited by many Mahomedans. A boy shewed us a choultry, at some distance from the place; which was rather a disappointment to me, as I feared that I should have little to do. I tried, therefore, an expedient, which was contrary to my general principle; viz. I gave a number of Tracts to the boy who had shewn us the way, requesting him to shew them to the people in the village; and to inform, that I would give more Tracts to those who would come out and fetch them. During breakfast, I saw a multitude of natives gathering at a pretty good distance from us. I afterward went to them, but they retired as I approached, and it was with difficulty that I made them stand. In order to gain their confidence, I began a conversation with them. Soon after, some came and begged for books. After this, I had scarcely a moment's rest the whole day, so great a desire for Tracts had been excited in them. I took care to explain to them the contents of the Tracts, which gave me the best opportunity to acquaint them fully with the plan of salvation. The nearer my time of leaving the place approached, the more urgent became the desire of the crowd after whole sets of Tracts; and especially large books, explaining fully the nature of Christianity. The schoolmaster of the place, a very friendly and well-looking brahmin, pleaded his station. The native officer in the Cutcherry said he wished to read these books to the people in the Cutcherry, and therefore requested a large book. Several Mahomedans and others said that they were from different villages, and should never have an opportunity to obtain such books, unless I gave them now. The avidity with which the police officer and others seized the parts of the Gospel which I gave them, evinced the earnestness of their desire. If I had not had some proofs to the contrary, I should have surmised that the palanquin-bearers had persuaded the people to request me thus to give them large books, that my palanquin might become soon lighter. I became quite fatigued; and was glad when we got into the palanquin, in order to continue our journey. I was afraid all my Tracts would go. Our way led us again through the village; and I was quite amazed at the multitude of people who crowded round my palanquin, crying out for Tracts.

Mr. Rhenius writes on one occasion,—

To-day was a day of sowing much spiritual seed, along the road passing by our compound. A great number of people returning this morning from a feast in the fort, our young missionaries were early engaged with them, near the gates and under the trees. During the forenoon, I also took a station under a tree; and there might be seen three or four congregations in the line of the road, at the same time hearing the good tidings of salvation: it reminded me of the long chapel at Otaheite. The desire of the people after Tracts was very great; and a

large number have been distributed: some even were paid for; a trifle indeed—still something. The brahmins, in particular, were eager for Tracts. Oh may the Holy Spirit follow this preaching and those books to their homes! On account of this blessed work, but few seminarists remain at liberty; and consequently there were no regular lessons this forenoon. The people generally admit that their idolatry is vain, and that they ought to know the true God.

Again the same missionary writes,—

Four head-men came from Padookkoopetty, requesting me to go to their place; as they with a number of other families, wished to be saved from sin, and learn the way of Christianity. I had an interesting conversation with them; from which it appeared that they had come to this resolution in consequence of the communications which they had had with our people at Satangkoolam. They said—"The idols which we have hitherto worshipped, cannot do us any good; therefore we have left them, and wish to know and serve the living and true God." They seem to have no other object in view, but to be saved. I accordingly proceeded to their village toward the evening; and found it to be a large place, containing about 1000 houses: after sunset, people of various castes came together, probably from curiosity, whom I addressed: it was a large assembly. One aged man was particularly pleased with what he heard, saying that he had already heard of these things at Palamcottah, in our schools, and, as a by-stander, at our chapel there on Sundays: he expressed a great desire to be saved, to know true wisdom, and to be baptized immediately. Afterward, the candidates for baptism assembled, whom I instructed in the way of salvation, concluding with prayer; a large number of other people sat around, who also received Tracts. The rising congregation here amounts to 30 souls, including wives and children. Are not the fields ripe for the harvest? Do they not flock as doves to their windows? Do they not come and say, *Come! and let us learn the way of Jehovah?*

I proceeded early next day to Secadivally. I had the pleasure to find a school and prayer-house already built by the people themselves; all indeed simple, but sufficiently commodious. Besides the 10 families of our congregation, there came about 10 native Christian men from Taravey, a neighboring village, attached to the Tanjore mission; and some Mooremans from another village. I preached on John iii. 16: some of our people immediately asked for baptism, but I thought it advisable still to delay it. In the afternoon, I had them again all together, with their wives; and instructed them on baptism and prayer: they begged hard for a permanent teacher: the Lord grant them the spirit of prayer! I saw the place where formerly their idol stood: *it is now a foot-path; and nothing of it remains.* Toward the evening, I proceeded to Pandarapooram: here I had, likewise, the pleasure of finding a building erected for the assembling of the congregation, which has now increased to 17 families: nearly the whole village came together to

hear the word of God, and I had a very pleasant evening with them: I preached on Gal. v. 22: about 20 women were present. I must again exclaim, *Lo! the wilderness rejoices!* and, indeed, we sang the praises of the Most High.

Results.

The following paragraphs show, that this desire for instruction in Christianity is not merely a fondness for novelty; but that the truths of the Gospel are really understood, and the power of them felt so far as to produce in the natives, in many instances, much thoughtfulness, accompanied by a forsaking of their sinful practices, and great steadfastness under persecution. The Spirit of God makes them not forgetful hearers, but doers of the word.

Several young men came, and inquired, in reference to the sermon, "How may we know that we are dead with Christ, and alive with him?" because Asirvadam, who has much to do with works, and cannot yet rejoice in believing, has puzzled them about the subject. It was a profitable conversation; and the inquirers, it seems, got fresh evidence of true faith unto salvation.

Afterward came Kistnen, a heathen boy, whom we received about six months ago into the seminary (he is a son of the head palanquin-bearer in Palamcottah,) and who was for a long time much addicted to lying and stealing, but got better of it two or three months ago; he said, "Sir, you exhorted us, the other evening, to examine ourselves, whether Christ Jesus could rejoice over us or not (according to Is. lxi. 3.) Now when I examined myself that evening, I found that the Lord Jesus could not rejoice over me, because I do not do agreeably to his word; I am still sinning, and do not hearken to the advice of my teacher. I was very much troubled on that account, and was weeping the greater part of the night. I have since also read, that, at the great judgment-day, the Lord Jesus will send those who have been like goats into hell: this likewise has made me afraid. Oh, tell me what I shall do to be saved!" This he said with tears in his eyes. This instance of awakening was as unexpected as it was joyful to me. I directed him to the fountain of purification. Praised be the Lord for this new evidence of the power of his word! He also told me, that when he visits his relations on Sundays, they trouble him to worship their idols, which he is afraid to do. David heard our conversation; and said, after Kistnen was gone, "Well, this cannot be but from God!"

Again Mr. Rhenius writes,—

At Satangkoolam, I found the preparations for the church going on: it is to be 63 feet by 21: it is indeed building in *troubled times*. The congregation met in the forenoon: as it was market-day, not all could come. One of the members, who has an irritable temper, had been guilty in giving way to it on a cer-

tain occasion: he is greatly humbled on that account, and feelingly confessed his fault: the admonition which this circumstance occasioned, will I trust be blessed of the Lord. As it was Ascension-Day I preached to them on that subject, after which, from the text for the day, *Ask what I shall give unto thee*, I took occasion to inquire of every person present what they would ask from the Lord Jesus, supposing he should appear to them and put the question to them. It was interesting to hear the several replies—two or three men said that they would ask him for their necessary food and raiment: some would ask him for a place in Heaven; the majority, both of men and women, were for asking him for a good understanding of his word, desire for it, and a good heart: a few would ask both for bodily and spiritual blessings. On these statements, I exhorted and advised them.

In the evening, I preached to them on Matt. vi. 24. and Mark viii. 34. On this occasion, I gave them some particular directions about their conduct; especially in reference to the Sabbath: one of them, when he had traded on a Sunday, not only had received no advantage from it, but felt smitten in his conscience, so as to make him resolve to do so no more: another had gone on a Sunday to work at his palmyra-trees, when he was led by a circumstance which happened, to feel that he was doing wrong; and he came instantly home, confessing his fault with sorrow. One man seems to be often deeply affected by the word: when called upon to repeat the text, he often does it kneeling: occasionally he hears a great part of the sermon kneeling: he has a very irritable temper; but soon feels and acknowledges his fault: this, probably, is a means of making him contrite. On the whole, we have much reason to rejoice over this people. There were about 25 women present, whose attention was remarkable; and several of whom expressed themselves very joyful at the knowledge of the blessed Gospel.

While at Tinnevely Mr. Rhenius says,—

Yesterday and to-day, I had to do with the people from the villages, who related the various persecutions which they have to endure. Our young evangelists were, here and there, witnesses of those grievous things. In some places, persons of higher caste, who have long been only the agents of some proprietors of low caste, pretend now to be proprietors themselves, and endeavor to establish themselves in the possession of such lands by various frauds; or they will instigate the laborers of the real proprietors to refuse labor and rent. In other places the enemies will hire the maravers (i. e. public watchmen) to rob the houses of the Christians, to injure their fields and their palmyra-trees, and to waylay and beat or rob them. In other villages, the public officers, whether peons, or mirasdars, or tasildars, will demand taxes from them which they formerly did not, or demand more than they ought, or give no receipts for what they have actually received; or will insist upon their paying money for their idols and temples. The vexation and

trouble and loss which the people have to suffer, are certainly not small; and though they get justice rendered them at last, their perseverance in Christianity is, at least in some degree, a proof that they have not embraced Christianity simply or merely for the sake of worldly advantages. The Lord make them to see, more and more, that the gain of eternal riches is far more desirable than all the perishing riches of this world!

The same missionary says of another congregation,—

In the evening I preached to the congregation of Aroolloor. Previously to going to rest, I could not but reflect with wonder upon what God has wrought in this wilderness: a year ago, when I was here for the first time, there was no Christian place of worship, no Christian village or congregation, excepting that some had just come forward to forsake idolatry: now these things are realized, and the praises of the Redeemer resound from between these palmyra-trees! A chapel is there; and a street of worshippers of the true God is formed: they have stood the fiery trial of persecution: they appear to delight in the word of God: and begin to walk worthy of the Gospel: more than that—the sound thereof spreads around in this region; and, from various places, people come to hear it. Shall we not be thankful?

Remarkable instance of Retentive Memory.

I have lately witnessed a remarkable instance of a wonderfully retentive memory in a young brahmin from Ramnad. Three days ago, a gentleman wrote a sentence in English, (of which language the brahmin knew nothing,) containing 30 syllables: each syllable was numbered in order; all the syllables with their numbers were told him; not in their proper order, but skipping from 3 to 20, then to 6, and so on: when the whole sentence was finished, the brahmin, arranging the numbers in his head in regular order, told the sentence word for word. To-day, we wrote him an English sentence of 69 syllables; and proceeded in telling him the numbers as before: while this was going on, I wrote a sentence in Hebrew, containing 14 syllables, telling him the numbers in the same skipping manner: while this was proceeding, he repeated to us the sentence which he had heard three days ago: and when the numbers of the new English and Hebrew sentences were finished, he told us both of them in a regular order, as if he had read them from a book. This was certainly a prodigious memory, and astonished us all.

The preceding extracts are from a journal written during the year 1825; it appears from the survey of this mission in the Missionary Register for February 1827, that sixteen of the congregations connected with this mission, are under the care of as many regular religious teachers, thirteen of whom are native catechists. For several of these congre-

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gations, there are places of worship; some of which have been erected by the natives themselves, and some are temples of idols converted into temples of the living God.

The missionaries estimate the people under their charge, at 4,300: the whole number of natives who have been baptized, is 132; and several more are under preparation for baptism. The missionaries sent a list of 46 school-books, Tracts and other books, used or circulated by them; from a Tract of five pages to a volume of 312: of these 31 were written or translated by the missionaries. They have, besides, not less than 27 different works, more than half of which are in the press or are ready: a few of these are Tracts; but most of them are books, and one is a body of divinity in three volumes. Their schools are 14 for boys, with 381 scholars, with an average attendance of 283; and one for girls, with 20 scholars; there is also a female seminary, with 32 girls from 7 to 17 years of age.

Respecting the general state and progress of the mission, and the hopes entertained for the future, the missionaries remark,—

The conduct of most of those who have been baptized is worthy of their profession. The unbaptized are such as have renounced idolatry, and placed themselves under Christian instruction: the attention of many, both men and women, and their desire to know the Lord and his ways, are very pleasing. The turning of their idols out of their temples, and the devoting of those temples to the worship of the only true God and to Him whom he hath sent—their breaking to pieces of other idols—their burning of the various utensils used in idolatrous worship—their delivering up to us of objects of superstition, and the peculiar dresses which the devotees of Satan used when professedly possessed of him—their conviction of the wickedness and folly of idolatry—and their desire and readiness to renounce the customs connected with idolatry and to adopt such as become Christians—these things are truly remarkable. Thus far darkness has receded and light has sprung up among them.

How far they have advanced in true self-knowledge, in justifying faith in the Redeemer, and in the sanctifying grace of the Spirit, we cannot say: but from what we ourselves have seen, we cannot but confess, that, in all the congregations there are at least some who have begun to experience this work of God. We have many instances of their teachableness, of their acknowledging their faults, of their speaking the truth, of their endeavoring to suppress their evil passions, of their desire to pray, of their wishing well to their enemies, and of their keeping the Sabbath day holy. There are, indeed, still many shades in them; but we cannot wonder at it, when we consider from what gross darkness they are emerging, and what a mass of wicked and superstitious habits they have to unlearn: besides, among so many, there will be such as turn to Christianity only because others do, or in expectation of worldly advantages. Under these circum-

stances, it cannot well be otherwise, than that evil should appear in these congregations; and that their old sins should occasionally break out, and require much of our patience and care. It was so in the apostolic churches: hence the various reproofs and admonitions contained in the apostolic epistles; they suit exactly, in many respects, the state of these new churches. The new congregations, like every other congregation, are like a large hospital, in which persons labor under various sicknesses: it is the great and glorious work of Christianity to heal them. Happy are they that have come under its influence! May the great Physician and Shepherd and Bishop of their souls give them his Holy Spirit, and be health and cure to them, according to his gracious promise!

Russia.

INFLUENCE OF THE BIBLE.

In the retrospective view of the past year, which we took in the number for January, p. 17, we remarked, with regard to the suppression of the Russian Bible Society by the civil power, that the past efforts of that Society would not be without effect; that the seed sown, would not be lost; that a flow of opinion and of feelings might have been produced, which would continue and increase, until a flood of blessedness should cover that vast empire. This was then conjecture. The first part of it, however, seems to be verified by the following intelligence, communicated by a correspondent of the Christian Advocate, and first published in that useful work. The latter part, of course, we should not expect to be fulfilled until a long series of years have passed away.

You have been aware of the tottering state of the Bible Society in Russia, and will not be surprised that it has now fallen. Its officers have been dismissed, and its operations ceased, but there is a stock of about 200,000 copies of the Scriptures, in different languages, in its stores; and, in whatever way they may be hereafter circulated, this incorruptible seed will not be in vain.

Let me state to you, at the same time, a fact, connected with the operations of the Russian Bible Society, while it has had existence, in which you will greatly rejoice. The consequence of an extensive circulation of the word of God, in that vast empire, for many years past, has been, to raise up in various parts of it, and to a very great extent, a body of Scriptural or Bible Christians, who have renounced the Greek church, and under this denomination, associate together, to read and study the Holy Scriptures, acknowledging this blessed book as the only rule of faith and practice, and observing the Christian Sabbath as a day of sacred rest. A considerable effect, I understand, is manifest in the peaceable and orderly lives of the people who are thus

separating under the influence of Christian truth; and some circumstances have been related which afford a pleasing evidence of truly Christian principles operating on their minds.

Thus, my dear friend, is the most high God ruling and overruling amongst the children of men, to carry on his purposes of mercy in his own way; cheering us by rays of light in the darkest seasons, and saying to us, 'Be still, and know that I am God.' Let us continue waiting on him, still sowing in hope as opportunities arise, and where his providence directs, assured that it shall not be altogether in vain, however feeble and inefficient the instrument employed may be.

DIFFERENT SECTS OF RELIGIONISTS.

THE different sects of religionists in the Russian empire, with the numbers in each, have been thus stated.

<i>Christians.</i> —	
Greek Church,	33,000,000
Roman Catholics,	6,900,000
Lutherans,	1,400,000
Armenians,	42,000
Reformed,	20,000
Moravians,	9,000
Mennonites,	5,000—41,276,000
<i>Jews,</i>	500,000
<i>Mahomedans,</i>	1,350,000
<i>Pagans.</i> —	
Fire-worshippers,	600,000
Lamaites,	300,000
Brahmins,	300—900,300
Total,	44,326,300

A mighty mass of mind, the greater portion of it sunk deep in ignorance; but not more deeply sunk, than much, which has been raised, and has been made intelligent and holy, by means of instruction, derived from the Bible, and rendered efficacious by the Spirit of God.

France.

THE FRENCH CHURCH.

THE following statement of the Roman Catholic and Protestant clergy in France, with their respective stipends, paid by the French government, is extracted from documents laid before the Chambers, by the Minister of the Interior.—*Chris. Advocate.*

Roman Catholic Clergy.—The established church of France is composed of four cardinals, one of whom, the arch-bishop of Paris, has 100,000 francs yearly, about \$20,000; the other three, 30,000 each, about \$6,000. There are 13 arch-bishops, besides the metropolitan, who receive each 25,000 francs, \$5,000; 66 bishops, each 15,000; 174 vicars general, each from 2,000 to 4,000; 660 canons or prebendaries, each from 1,500 to 2,400; 2,917 cures or rectors, each from 1,100 to 1,600; 22,316 deservants or curates, each from 750 to 900 francs per annum. To the colleges for educating the younger clergy, 940,000 francs, or \$188,000; and for repairing and building churches, 200,000, or \$40,000.—The whole expense of the establishment, including annuities to the infirm clergy, is estimated at 25,650,000 francs or \$5,136,000.

Protestant Clergy.—The Calvinists have three pastors, who receive yearly each 3,000 francs; 28 who receive each 2,000; 69 who receive each 1,500; and lastly 195 pastors, each 1,000—total Calvinist ministers, 295. There are two Lutheran pastors, each receiving 3,000 francs; 25, each 2,000; 21, each 1,500; and 175 pastors, each 1,000—total, 220 Lutheran ministers. Sum total paid to the Protestant clergy, 623,000 francs, (\$124,600). 24,000 francs allowed for their colleges, and 50,000 for their places of worship—sum total for the Protestant religion, \$139,400. This sum is paid by the French government; but it must also be remarked, that there are many Protestant clergy in France, who do not receive any stipend from the government, it being a regulation not to make any grant where the Protestant population does not amount to a thousand.

Domestic Intelligence.

AMERICAN BAPTIST BOARD OF MISSIONS.

Annual Meeting.

THE American Baptist Board of Missions held its Annual Meeting in Boston, on the 25th, 26th, and 27th days of April. The Rev. Mr. Sharp, second Vice President, was in the chair. The Annual Report, which was read by the Rev. Dr. Bolles, the Corresponding Secretary, described the operations of the Board during the year, and the condition and prospects of the several missionary stations. This Report is to be published.

The Rev. Mr. Yates, English Baptist missionary, from Calcutta, and the Rev. Mr. Bourne, English Baptist missionary from Honduras, were present, and participated, by

invitation, in the deliberations of the meeting.—In the afternoon of the first day, Mr. Yates preached a missionary sermon, from Rom. i, 23; on which occasion a collection was taken for the Burman mission.

ANNIVERSARIES IN NEW-YORK.

THE highest expectations which had been formed of the anniversaries celebrated in this city the present week, we believe have been fully answered. The assemblies have been larger, and the Reports more interesting, and the addresses not less so, than in any former year.

All the National Societies have made a very perceptible advance, since the previous anniversaries. The Bible Society shows an increase of \$11,774 beyond the receipts of the

former year, and an increase of issues from the Depository to the amount of more than 4,000 volumes.

The receipts of the American Home Missionary Society have exceeded those of the United Domestic Missionary Society which it a year ago superseded, by more than \$3,000. The number of missionaries is greater by 41, and the number of congregations by 47.

Of the Tract Society, the increase has been still more remarkable. The receipts last year, amounted to \$10,159; this year, \$30,413; increase, \$20,254. The number of pages published last year, was 8,530,500; this year, 35,803,500; showing an increase of 23,273,000! There is but one Tract Society in the world which surpasses this, either in the amount of receipts, or in the number of Tracts printed; and that is the Religious Tract Society of London.—*N. Y. Observer for May 12th.*

The paper from which the above extract is made, furnishes the materials for the following notices.—We shall give an abstract of the Reports, upon receiving the official publications, which, it is respectfully requested, may be forwarded to us as soon as issued from the press.

AMERICAN BIBLE SOCIETY.

Eleventh Anniversary.

The eleventh annual meeting of the American Bible Society was held on Thursday, May 10th, at the Middle Dutch church, in Nassau street. The Hon. John Jay, President of the Society, being absent, His Exc. De Witt Clinton, governor of the State, presided. The meeting was opened with the reading of the Scriptures by President Day, of Yale College, after which the governor addressed the meeting. The Annual Reports of the Treasurer and Managers were read by W. W. Woolsey, Esq. Treasurer of the Society, and by Mr. Brigham, Assistant Domestic Secretary.

Resolutions were moved and supported by the following gentlemen, who also addressed the meeting: viz. Rev. Samuel Merwin, of the Methodist church, and Rev. Mr. Smith, of Middlebury, Vt., of the Episcopal church; Rev. Mr. Eastburn, of the Episcopal church, New-York city, and Rev. Mr. Bourne, English Baptist missionary, from Honduras; Rev. Mr. Malcom, of the Baptist church, and Rev. Dr. Milnor, Foreign Secretary to the Society; Rev. Elias Cornelius, Secretary to the American Education Society, and Rev. Mr. Yates, English Baptist missionary, from Calcutta.

AMERICAN TRACT SOCIETY.

Second Anniversary.

THE second annual meeting of the American Tract Society was held in the Middle Dutch

church, on Wednesday, May 9th, at 10 A. M. The President, S. V. S. Wilder, Esq. presided. The meeting was opened with prayer by the Rev. Samuel Austin, D. D. of Worcester, Ms. After a short introductory address by the President, the Treasurer, Mr. Moses Allen, read the Report of the Committee, who audited his accounts; and the Annual Report was read by Mr. Hallock, the Corresponding Secretary.

Addresses were made by Rev. Charles P. McIlvaine, of the Episcopal church, West Point; Mr. Isaac N. Wyckoff, of the Reformed Dutch church, Catskill, N. Y.; Rev. Herbert Thomson, of the Baptist church; Rev. J. O. Choules, of the Baptist church; Rev. George A. Calhoun, of the Congregational church, Coventry, Conn.; Rev. Mr. Eastman, of the Baptist church, New York city; and Rev. Dr. McAuley, of the Presbyterian church.

AMERICAN HOME MISSIONARY SOCIETY.

First Anniversary.

THE first annual meeting of the American Home Missionary Society was held in the Brick church, Beekman street, on Wednesday evening, May 9th; the Hon. Stephen Van Rensselaer, the President, in the chair. Prayer was offered by the Rev. President Day; the Annual Report was read by the Rev. Absalom Peters, Corresponding Secretary; and addresses were made by Rev. Professor Goodrich, of Yale College; Rev. E. W. Gilbert, of Wilmington, Del.; Thomas Bradford, Esq. of Philadelphia; Rev. Mr. Mason, of New-York city; Mr. John D. Keese, Chairman of the Executive Committee; Rev. Dr. McAuley, of New-York city; Rev. George Bush, of Indianapolis, Indiana; and the Rev. John H. Rice, D. D. of Prince Edward Theological Seminary, Virginia.

PRESBYTERIAN EDUCATION SOCIETY.

THE Presbyterian Education Society held its annual meeting on Thursday evening, May 10th, in the Brick church, Beekman-street; the Rev. President Day in the chair. After prayer by the Rev. Mr. Lewis, of Greenwich, Conn., and the reading of the Annual Report by the Rev. Mr. Patton, addresses were made by the Rev. Leonard Bacon, of New Haven, Conn., Rev. Dr. Rice, of Virginia, and Rev. Mr. Hamilton, of Newark, N. J.

The Directors of this Society having made proposals, some months since, to the American Education Society, for a union with that institution, on principles which promised a great enlargement of usefulness to both Societies:

and these proposals having been received in the same friendly spirit in which they were made; the union was consummated at this anniversary.

One of these principles is, that the Secretary of the American Education Society shall extend a supervision over the beneficiaries of this Society, similar to what he extends over those of the other. The American Society is authorized to form its Branches in any part of the country where it may be found necessary or expedient. The Executive Committees of this Board are desired to unite with those Branches, which may be formed in their immediate vicinity. The relation which the Society holds to the General Assembly of the Presbyterian Church, is not to be changed. The Secretary of the American Society is invited to adopt measures within the limits embraced by this Branch, for the establishment of scholarships, after the plan pursued by that Society; it being understood that the income of scholarships, and all other funds received into the treasury of this Branch, shall be pledged for the support of young men under its immediate care; but that the surplus, should there be any, shall be paid over to the American Society.

REFORMED DUTCH MISSIONARY SOCIETY.

Fifth Anniversary.

THE fifth annual meeting of this Society was held in the church in Market-street, on the evening of May 2d.; Hon. Stephen Van Rensselaer, the President, in the chair. The meeting was opened with prayer, by Rev. James V. C. Romaine, of Hackensack, N. J., and the Annual Report was read by Rev. Eli

Baldwin, the Corresponding Secretary; after which the meeting was addressed by Rev. James H. Teller, of New-York city, Rev. Thomas M. Strong, of Flatbush, L. I., Rev. Benjamin C. Taylor, of Acquacknock, N. J., and Rev. Isaac N. Wyckoff, of Catskill, N. Y.

NEW-YORK SUNDAY-SCHOOL UNION.

Eleventh Anniversary.

On Tuesday, May 8th, in the afternoon, the children of the various schools connected with the Union, were assembled, to the number of near 7,000, in Castle Garden, where the spectators present increased the audience to nearly ten thousand. Prayer was offered by the Rev. Mr. Hewitt, of Fairfield, Conn.; addresses were delivered by the Rev. Mr. McCartee, and the Rev. Dr. Milnor; and several hymns, with a doxology, were sung by the children. The use of the Garden, and of its band of music, were afforded gratuitously by Capt. Chase, the lessee.—In the evening, the Society held its eleventh annual meeting in the Middle Dutch church. After prayer, by Dr. Spring, and the reading of the Report, by Mr. Horace Holden, the meeting was addressed by Rev. Mr. Somers, of New-York city, Rev. Howard Malcom, Agent of the American Union, Rev. Mr. Woodbridge, of Canandaigua, T. Bradford, Esq. of Philadelphia, and Rev. Samuel H. Cox, of New-York city.

Miscellaneous.

DUTIES OF THE RICH.

A Sermon delivered in Newburyport, Feb. 18, 1827, on occasion of the death of Moses Brown, Esq. By Leonard Woods, D. D. Abbot Professor of Christian Theology in the Theological Seminary, Andover. Flagg and Gould.*

MR. BROWN, whose death gave occasion to this sermon, was born in Newbury, Mass. Oct. 2, 1742. By diligence, judgment, forethought, and the blessing of Providence, he rose from small beginnings to the possession of a large estate. Through all the years of his prosperity, however, his sympathy for the poor was tender and generous. Often, from mere kindness of heart, he forebore with his debtors, until what was justly his due became irrecoverable; and often, especially in his later years, he relinquished valuable claims upon individuals, "not because they had nothing to pay

him, but because they could not pay him without reducing themselves to straits."—But the ordinary objects of private charity did not satisfy the heart of this benevolent man, as appears in the following extract from the sermon.

My lot, as a minister of the Gospel—says Dr. Woods—was cast seven miles from his residence. In compliance with a particular request, I had the pleasure of meeting him, together with another friend, now living, and one more, now, I trust, in heaven, to consult respecting the establishment of a THEOLOGICAL SEMINARY. It was twenty years ago. The subject of a THEOLOGICAL INSTITUTION was then new to us, and new to the public. The conversation of that happy evening will be one of the last things to fade from my memory. But it was not conversation merely. The honored friends of whom I speak, were not men of words, but of business. And feeling their obligations to God, who had given them their estates, they then entered on the

* The sermon has been published, also, in the *National Preacher*, for April last.—Ed.

plan of founding a *Seminary for the education of pious youth for the Ministry*. And that dear man, who is now silent in death, freely offered his *ten thousand dollars* for this momentous object. For though he was a man of but ordinary education, and had been incessantly engaged, from early life, first in mechanical, and then in mercantile labors, and though he had never thought himself worthy to be numbered with the followers of Christ; he had a mind large enough to understand the importance and necessity of such an establishment, and a heart to give liberally of his honest treasures to promote it. That time appears like yesterday. Every word, and look, and tone of voice is fresh in my recollection. The readiness, the simplicity, the generous kindness, with which our departed friend offered his aid, cannot be described; though, by those who knew him, it may easily be conceived. He merely said, *It is a great object; I will give ten thousand dollars to begin with; and more afterwards*. He redeemed his pledge; for he was always a nursing father to the *Seminary*, and after various smaller donations, and one of a thousand dollars, he gave, a few years since, *twenty-five thousand dollars* to found a new Professorship. Besides all this, he promoted, by generous contributions, the various religious charities of the day. And it was a remarkable trait of his character, distinguishing him from most others, that even after he came to be an old man, he could readily enter into any new plans of benevolence, however different they might be from those to which he had been accustomed. Such was the *AMERICAN EDUCATION SOCIETY*, which he regarded from the beginning, as a worthy object of his patronage, and to which, at the commencement of his last sickness, he contributed *a thousand dollars* to found a permanent scholarship. Such, too, was the *AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE*; the formation of which he welcomed with all his heart; as it coincided perfectly with his own settled principles and habits, and the sober results of long observation. To this Society he made a donation of *five hundred dollars*. He previously contributed *five hundred dollars* for the benefit of *GREENVILLE COLLEGE*, Tennessee; and *fifteen hundred* to the town of Newburyport, when it was visited with a destructive fire. By his last Will he bequeathed *six thousand dollars* to be kept as an increasing fund, till it should be adequate to the perpetual support of a public Grammar School in Newburyport; and *one thousand dollars* to the *HOWARD BENEVOLENT SOCIETY*.

You perceive that our honored friend did not copy the example of some rich men, who retain all their property with an iron grasp, as long as life remains, and then, by Will, give away something, because they can hold it no longer themselves. He made a liberal use of his estate while he lived,—while in health,—while engaged in business, and while capable of enjoying the satisfaction of seeing the good resulting from his charities.—pp. 32—34.

The text is that emphatic passage in 1 Tim. vi. 17, 18, 19, which was written for all men, to whom God has given wealth, seriously to consider:—“*Charge them that are rich in this world, that they be not high-minded, nor trust in*

uncertain riches, but in the living God, who giveth us all things richly to enjoy; THAT THEY DO GOOD; THAT THEY BE RICH IN GOOD WORKS, READY TO DISTRIBUTE, WILLING TO COMMUNICATE; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.”

The object of the preacher is to prove, “that those who are rich, are under sacred obligations to devote a *considerable portion* of their substance to objects of benevolence,”—benevolence in its highest sense, excited by motives, and directed by objects, peculiarly *Christian*.—Those of our more opulent readers, who are desirous of knowing the full extent of their privilege, in respect to religious charities, will, perhaps, find Dr. Woods’s discussion of the subject as satisfactory, as any similar discussion of the same length.—A few selections, only, can here be made.

Perhaps you may say, this property is *your own*. So far as the institution and laws of civil society are concerned, it is so indeed. And no man on earth can interfere with the right you have to use it according to your own pleasure. But the God who made us, who has given us our souls and our bodies, our time and our property, comes forward with an authority which no being in the universe can question, and commands us to devote ourselves, and all that we possess, to *Him*. In these circumstances, the proper inquiry is,—*what use of the various gifts which God has bestowed upon us, will be most pleasing to Him?* What would a supreme affection for him dictate, as to the disposal of our property? What use of it should we think best, if we loved him with all our heart and soul and mind and strength? If that apostle, who was ready to be bound, and to die at Jerusalem for the name of Jesus, were here, and possessed this property of ours; what use of it would he think best? And what would be most agreeable to *Him*, who, though he was rich, for our sakes became poor?—The fashion of the world is, to overlook these sacred obligations. Though men are only trustees of the property of God, and are accountable to him, for the use they make of it; they proudly call it *their own*; and devote it to their own selfish ends. How would such proceeding as this be regarded in civil concerns? What would you think of a man, who took an estate he had received of another in trust, and used it as his own, neglecting wholly the object to which the real proprietor meant that it should be applied? But is our obligation to God less binding than our obligation to man? And can we suppose that we have liberty to take what he has given us, and, regardless of his will, to devote it to our own private use? Oh! that men of every degree of wealth might entertain just conceptions and feelings on this momentous subject. Then the rich man would deem it dishonesty and sacrilege, to dispose of his estate, living or dying, without making the cause of Christ first in his thoughts, and first in his arrangements. Covetousness would cease. All private affections would be made subordinate to

Christian benevolence. And it would be as uncommon for a man of any considerable property to make no large contributions or bequests to the cause of the Redeemer, as it is now for a man to make none to his own children. Then the records of benevolence would exhibit frequent donations and legacies of a thousand, of ten thousand, of a hundred thousand, and, in some instances, most surely, of a million of dollars, for the various purposes of religious charity; and from men of smaller estates, their contributions of ten, of fifty, and of a hundred dollars—no less acceptable to God than the larger offerings of the rich. Then no good institutions would languish, no great and pious undertakings would fail of success, no agents of public benevolence would be disheartened or embarrassed, and no portion of the human family would be left in servitude to idolatry, or error, or any species of vice, for want of pecuniary means. O ye, who are rich, and whose hearts the grace of God has inclined to do good; with what language can I describe the magnitude and glory of that work which you seem destined by divine providence to effect, or the happiness you may enjoy in rising above the grovelling conceptions of worldly men, and presenting yourselves and your possessions as a free-will offering to God. The obligations of men in respect to their worldly substance begin to be better understood and more deeply felt than formerly. But they will unquestionably be understood and felt far more perfectly before that happy day when the knowledge of the Lord shall fill the earth. For we have the best reasons to believe, that the property of the rich is to be one of the grand means of bringing forward the universal reign of IMMANUEL.—pp. 12—15.

The actual value of property arises altogether from the value of those ends which it is made to promote. Judge then, what is the gratification of that basest of all passions, the passion for hoarding up money; and what is the gratification of animal appetite, or of the love of display, or of promotion; and what is the enriching or aggrandizing of children,—what are any or all of these ends of human pursuit, in point of real importance, compared with those objects which the benevolent man promotes? Let every one who wishes to employ his property so as to give it the highest value, carefully ponder this question. Nothing, I am sure, can prevent forming a correct judgment, but the interference of some unworthy motive. Take pains, then, to bring your minds into such a state as will best secure you against that interference. For this purpose consider the question as relating not to yourselves, but to others, and to others at a distance.

Suppose a historian should describe a man, who lived a thousand years ago, and in a distant part of the world. He was blessed with large possessions, and a large heart, and he said within himself—'God has intrusted me with this property; and I am bound to use it according to his pleasure. In the exercise of his infinite goodness, he desires the relief of the distressed, and the salvation of those who are lost. I will, therefore, take this worldly substance and devote it to the cause of human happiness, which is the cause of God.' And so he actually did. Without disregarding any of his relative obligations, he gave *hundreds of*

thousands to works of pious charity. A train of blessed consequences flowed from his wealth,—consequences affecting the temporal and eternal interests of millions; and reaching to the present day. Weigh now the true value of that estate, against another of equal amount, which was devoted to mere private, worldly ends.—pp. 16, 17.

Has not the experience of ages shown, that inheriting large estates is a most dangerous temptation to children? Is it not found, that the wealth, which the fond affection of a father bequeathed to his offspring, often proves the occasion of their disgrace and ruin? And is it not often the case, that if a father could only rise from his grave, and witness the folly and dissipation of his children, and the pernicious purposes to which they devote the property they received from him, he would mourn over his fatal mistake, and over the miseries he had contributed to bring upon those whom he so fondly loved. Let then every affectionate father, possessed of wealth, cherish a wise and faithful regard to the happiness of his own children, and save them from the dangerous temptation to which they would be exposed by inheriting large estates;—a temptation which has not unfrequently proved the destruction of children, who previously gave promise of eminent respectability and usefulness.

But there is still another consideration, which weighs more than all the rest. There is a God who judges in the earth; and this God has abundantly taught us, in his word, and by his providence, that our good works will bring down blessings upon our children. This is a general principle in the government of God, by which he clearly shows his approbation of benevolence and piety. Now why are we not willing to commit our children to the care and mercy of God? It is indeed our duty to give them a Christian education; to aid them in their entrance into life, and to provide, as far as we are able, for their comfortable subsistence. But is not the blessing of God better than riches? Suppose by devoting a portion of our estate to Christ and the church, we diminish their inheritance; do we not secure to them that prospect of the divine favor, which is infinitely more precious than any earthly inheritance? I cannot but consider the condition of that child pitiable, rather than enviable, to whom an opulent father has bequeathed his *whole estate*. Better, far better would it be for the child, if the greater part of the estate had been given to the LORD, and the residue, with the divine blessing, to him. And I cannot but regard it as the invariable duty of parents to devote a considerable portion of their estates to pious uses, even if their estate is but moderate; and thus to secure the blessing of God upon what remains for their children. Oh! give my children to inherit the *divine blessing*; and I will regard them as rich and happy, however small a portion of this world's goods I may be able to put into their hands.—pp. 23—25.

Christians who hold large estates, seldom attain to eminent piety; and, for the most part, they are destitute of those elevated enjoyments in religion, which are so often granted to others. They are frequently sensible of this, and are frequently heard to complain, that they have no fervor of piety, and

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no spiritual comfort; that their souls cleave to the dust; that they cannot enjoy holy communion with God, and cannot find any satisfactory evidence of their title to heaven. Let such Christians inquire, whether there is not a cause for this low and comfortless state? Have you not too much of this world's riches; and do you not hold it with too strong a grasp? Does not the burden of your estate bear too heavily upon you? Your march to the heavenly world is all the way ascending. In this upward motion, are you not overloaded? Lay aside this oppressive weight; relieve yourselves from this grievous load, and you will make better progress. Diminish your *earthly* treasures, and increase your *heavenly*. Give freely for the spread of the Gospel, and the salvation of the world; and continue this good work of *giving*, till your property is so reduced, that you will no longer feel it to be a burden to your souls.

The principle I have now advanced is no invention of mine. It is what we find in the word of God. We are there pointed to a young man, who could not enter into the kingdom of heaven, *because he was rich*. And the means which Christ directed him to use to avoid destruction, was, *that he should give away his estate for benevolent and pious uses*. The same is implied in the words of my text. "Charge them that are rich in this world—that they be rich in good works, ready to distribute, willing to communicate, *laying up in store for themselves a good foundation against the time to come.*" In this way the poison is extracted from riches; the curse is removed; and that which is so generally the occasion of mischief, is turned into a blessing.—pp. 26–28.

If the foregoing extracts are long, they must be allowed to be excellent, and worthy of most serious attention.—as is the whole sermon. The preacher has expressed his views with the utmost directness; yet with so many guards, that no one need misunderstand, and with so much affection and sincerity, that there is no cause for offence.

Probably more of human feeling, thought, and action, is concerned about property, than about any one thing, or all things else. When, therefore, God forms an estimate of the characters of men, the manner in which they have felt, thought, and acted, in relation to property, will be found to be of most serious importance. It is well, then, and worthy of universal imitation, when the high and broad principles of the Gospel, appertaining to this subject, are suffered to speak out plainly, so that all may understand them, and may realize to what extent they are binding.

ASSISTANT TO FAMILY RELIGION.

The Assistant to Family Religion, in Six Parts. By William Cogswell, A. M. Pastor of the South Church in Dedham, Mass. Boston: Crocker and Brewster. 1827. pp. 384.

This work is intended, as its name imports, to assist parents in the religious improvement

and worship of their families. For this purpose, it contains,—1. A sermon on family religion; 2. A system of natural and revealed religion, in the form of question and answer, accompanied with scripture proofs, in thirty-two chapters; 3. A series of resolutions, with appropriate questions appended to each resolution to aid in self-examination; 4. Forms of prayer to be used in the morning and evening of every day for two weeks, together with forms for particular occasions; 5. Select psalms and hymns adapted to family devotion; and 6. A selection of tunes suitable for family worship.—It will readily be perceived, that the *design* of the work is good; and heads of families, who feel the need of assistance in their responsible duties, will do well to ascertain whether the design is not so *executed*, as to render the book a valuable auxiliary.

WORK ON RHETORICAL DELIVERY.*

Analysis of the Principles of Rhetorical Delivery, as applied in Reading and Speaking. By Ebenezer Porter, D. D. Bartlett Professor of Sacred Rhetoric in the Theol. Seminary, Andover. pp. 404. Published by Mark Newman, Andover, and others. 1827.

THIS is a work designed for the use of colleges, and of students generally who are forming their habits of elocution. The Analysis occupies 166 pages. The principles laid down in the Analysis, are illustrated by selections filling 100 pages more. The remainder of the book is devoted to selections of familiar pieces, and of secular and sacred eloquence, designed for exercises in speaking, and forming an interesting and valuable collection, aside from the main object which the author had in view when he brought them together. Taste, thought, variety and strength of language, are very happily combined.

The younger clergy, who are desirous of improving their elocution, will find this work a useful assistant.

BIBLICAL LITERATURE.

Passages cited from the Old Testament by the writers of the New Testament compared with the original Hebrew and the Septuagint Version. Arranged by the Junior class in the Theological Seminary, Andover, and published at their request, under the superintendence of M. Stuart, Associate Professor of Sacred Literature. 4to. pp. 39. Price 75 cts. Andover: Plagg and Gould. 1827.

EVERY critical reader of the New Testament—says Professor Stuart, in the advertisement

* It seems proper here to repeat what was said at p. 28, of the last volume, viz. "Formal Reviews come not within the plan of the Missionary Herald. Occasional notices, however, of works, bearing on the missionary cause, or possessing a character which renders it particularly desirable that our clerical readers should be apprised of their existence, may be very proper."—Editors.

to this work—knows something of the importance, and has felt the need, of such a comparison as is made in the following pages. The former works by Owen and Randolph on this subject, and the late one by Horne in his introduction to the Scriptures, have failed, both as to the matter and manner of accomplishing the object desired. They are not only incomplete, but so arranged and printed, that thorough comparison is either inconvenient or impossible. The present work is designed to supply what is lacking in them, and to comprise all that may be justly called *direct quotations* in the New Testament, and also the different modes in which these quotations are introduced. The subject, as every interpreter well knows, is replete with difficulties; and all that is aimed at here, is to lay before the inquirer the means of investigation, in the most convenient form in which they can be presented. The Lecture of Dr. Woods on *Quotations*, Surenhusius' *Βίβλος καταλλαγή*, Junius' *Parallela Sacra*, and most of the commentators, will give aid to the inquirer respecting the modes of citing and applying the passages of the Old Testament by the writers of the New.

Two hundred and fifty-six quotations from the Old Testament are exhibited in a manner, which admits of their instantaneous comparison with the original Hebrew and the Septuagint version. The method in which the quotations are introduced, is also uniformly exhibited.

Appended is a copious index of texts in the Old Testament, to which allusion is made in the New; by which it is made to appear more fully, to how great an extent the writers of the New Testament appealed to the Jewish Scriptures, and in what manner they used them.

American Board of Missions.

ANNIVERSARIES OF AUXILIARIES.

MASSACHUSETTS.—The *Old Colony Auxiliary Society* held its second Annual Meeting at Plymouth, in the Rev. Mr. Freeman's church, April 25th, at 2 P. M. The Rev. Wm. Jenks, D. D. of Boston, and the Assistant Secretary, were present as a deputation from the Board. The Report showed the receipts to have been greater, than in either of the previous years. The meeting, which was numerous, was addressed by Rev. William Eaton, of Middleborough, Rev. Sylvester Holmes, of New Bedford, Rev. Daniel Hemenway, of Wareham, and by the members of the deputation.—The Rev. Daniel Hemenway, *Secretary*, and Joseph Bourne, Esq. of New Bedford, *Treasurer*.

The *Western Auxiliary of Barnstable County* held its second Annual Meeting at Sand-

wich, in the Rev. Mr. Hunn's church, April 26th, at 2 P. M. The Assistant Secretary was present in behalf of the Parent Board: the inclement weather prevented the attendance of the other member of the deputation. After the Report of the Executive Committee had been read by the Secretary, the meeting was addressed by the Rev. Enoch Pratt, of West Barnstable, Rev. Benjamin Woodbury and Rev. Silas Shores, of Falmouth, Rev. David L. Hunn, of Sandwich, and by the Assistant Secretary. The contributions of the year in this Auxiliary, also, exceeded those of former years.—Rev. Benjamin Woodbury, *Secretary*, and Rev. David L. Hunn, *Treasurer*.

The greater number of Associations in the two Auxiliaries above named, were lately visited by the Rev. Cyrus Stone, who is destined to the Bombay mission.

FORMATION OF AUXILIARIES.

PENNSYLVANIA. The *Auxiliary Society of Pittsburg and Vicinity*, was organized in the 1st Presbyterian Church in Pittsburg, on Monday, April 16th. The officers are as follows:—

Rev. Francis Herron, D. D. *President*;
Rev. John Andrews,
Rev. William Bradlee, } *Vice Presidents*;
Matthew B. Lowrie, Esq.,
Mr. John McKee, *Secretary*;
Mr. Michael Allen, *Treasurer*.

The *Washington Auxiliary Society*, so denominated because its Associations lie chiefly in Washington County, was organized on the 18th of April.

Rev. John Anderson, D. D. *President*;
Mr. Alexander Reed, } *Vice Presidents*;
Mr. James Kerr,
Mr. Walter Craig, *Secretary*;
Mr. Redick McKee, *Treasurer*.

The two Auxiliaries above named, have each raised, in their first year, upwards of 1,200 dollars in aid of the missions under the care of the Board.

NEW JERSEY. The *Central Auxiliary Society of New Jersey*, was formed at Princeton, April 19th. Addresses were made on the occasion by the Rev. Dr. Alexander, Professor in the Theological Seminary, Horatio Stockton, Esq. of Trenton, the Rev. C. S. Stewart, the Rev. Edward N. Kirk, an agent of the Board, and by the Corresponding Secretary of the Board:—the officers elected were as follows:

Chief Justice Ewing, *President*;
Rev. Samuel Miller, D. D. and Samuel Bayard, Esq. of Princeton, Hon. Henry Southard of Baskingridge, Isaac Ogden, M. D. of Lamington, Hon. Samuel D. Ingham, of Solisbury, Rev. I. F. Clarke, of Flemington, John Bowne, M. D. of Amwell, Mr. John Ferriss, of Monmouth, Gilbert Woodhull, M. D. of Upper Freehold, Robert McChesney, Esq. of Cranberry,

Mr David McKean, of Allentown, Rev. Isaac V. Brown, of Laurenceville, Col. John Neilson, of Brunswick, Mr. John H. Voorhees, of Boundbrook, and Gen. John Frelinghuysen, of Somerville, *Vice Pres'ts.*
 Professor Robert Patten, *Secretary*;
 James S. Green, Esq. *Treasurer*;
 Rev. A. Alexander D. D. Rev. G. S. Woodhull, Rev. Eli F. Cooley, Andrew Howell, Esq. James S.

Green, Esq. and Professor R. Patton, *Executive Committee*;
 Mr. Robert Voorhees, *Auditor*.

This Auxilliary embraces the Associations in Huntendon, Somerset, Middlesex, and Monmouth Counties.

Donations,

FROM APRIL 21ST, TO MAY 15TH, INCLUSIVE.*

I. AUXILIARY SOCIETIES.

Addison co. Vt. E. Brewster, Tr.	
New Haven, La.	\$13 00
Barnstable co. East, Ms. B. Seabury, Tr.	
Dennis, La.	11 00
Orleans, Gent.	25 00
La.	25 00
(to constitute the Rev. DANIEL JOHNSON an Honorary Member of the Board.)	61 00
Barnstable co. West, Ms.	
Rev. D. L. Hunn, Tr.	200 00
Dorset and vic. Ms. C. Stoddard, Tr.	1,680 00
Essex co. N. J.	
T. Frelinghuysen, Tr.	251 55
Hillsboro' co. West, N. H.—E. Burnham, Tr.	
Greenfield, Asso.	12 00
Morris co. N. J.—F. King, Tr.	
Bottle Hill, Gent.	53 12
La.	40 19
Fring, so.	30 00
(of the above to constitute the Rev. JOHN G. BERGEN an Honorary Member of the Board, 50;)	
Hanover, La.	25 00
Mendham, Gent.	62 80
La.	48 25
Acad. asso.	13 51
Morristown, Gent.	171 00
La. (of which to constitute the Rev. ALBERT BARNES an Honorary Member of the Board, 50;)	155 60
Parsippany, Gent.	60 25
La.	23 46
Read and Sew. so.	20 00
Fem. evang. so.	8 00
(of the above to constitute the Rev. JOHN FORD an Honorary Member of the Board, 50;)	
Rockaway, Gent. and La.	137 40
Troy, Young la. so.	9 00
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ded. expenses,	75
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New-London & vic. Ct. L. Allyn, Tr.	
New-London, Gent.	8 00
La.	56 52
North Groton, La.	4 00
	68 52
New-York City & Brooklyn, W. W. Chester, Tr.	269 50
Rutland co. Vt. J. D. Butler, Tr.	
Benson, Gent.	39 00
M. box in cong. chh.	9 00
Pittsford, Gent.	64 45
La.	45 00
Mon. con. in cong. chh.	8 45
Sudbury, La.	12 43
	178 33
Washington, Pa. & Va. R. McKee, Tr.	
Cross Creek, Gent.	58 19
La.	66 00

* It will be perceived, that the list of donations is closed five days earlier this month, than usual. This has been customary, in the month of May, on account of the various interruptions in Election week, which render it necessary for the publishers to attend to the direction of the Missionary Herald in the week previous.

Cross Roads, Gent.	38 22
La.	73 35
Flats, [Manchester,] Gent.	24 94
La.	12 12
Forks of Wheeling, Gent.	26 37
La. pray. & benev. so.	11 50
Rev. E. McCurdy, a marriage fee,	3 00
Lower Buffalo, Gent.	6 75
La.	18 37
Lower ten miles, Gent.	57 32
La.	32 18
Mill Creek, Gent.	31 14
La.	25 34
Pigeon Creek, Gent.	13 42
La.	15 54
Three Springs, Gent.	33 70
La.	46 15
Upper Buffalo, Gent.	94 69
La.	91 40
Upper ten miles, Gent.	48 48
La.	33 56
Washington, Gent.	39 00
La.	86 95
West Alexander, Gent.	52 69
La.	38 36
West Liberty, Gent.	35 37
La.	30 32
Wheeling, Gent.	13 75
La.	43 88

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Total from the above Auxiliary Societies, \$4,356 99

II. VARIOUS COLLECTIONS AND DONATIONS.

Abington, Ms. Mon. con. in 3d par.	2 00
Acworth, N. H. Mon. con. 14,50; indiv. 30; c. box of Rev. P. Cooke, 2,50,	47 00
Albany, Me. A. Cummings, for Pal. miss.	5 00
Alstead, N. H. Mon. con. for ed. hea. chil. 6,88; a mother's thank off. 1;	7 88
Amsterdam, N. Y. United mon. con.	13 00
Auburn, N. Y. A friend,	10 00
Augusta, Va. Miss A. McCutchan, m. box,	5 00
Dainbridge, N. Y. J. S. Fitch, for Missionary to Greece,	30 00
Barnstable, S. par. Ms. Indiv.	1 25
Barnet, Vt. An aged fem. for Janet Morro and Jane Thomson, in Ceylon,	40 00
Basking Ridge, N. J. Gent. aux. miss. so.	58 00
Bergen, N. Y. Rev. H. Halsey, 20; miss. dep. 1;	31 00
Bethel, Vt. Circ. conf. meeting,	4 69
Boscawen, N. H. Gent. asso. in E. par.	14 00
Boston, Ms. A friend,†	2 00

† The readers of the Missionary Herald may have observed, that there has been no acknowledgement of the collection at the monthly concert in Park-street Church, since that in the number for July last, p. 251. The reason is this; the collections on these occasions are paid to the Treasurer of the Boston Aux. F. M. Society, and will be acknowledged in his annual report; immediately after which, the amount of those collections, and of the payments from the several associations, and of payments from other sources properly classed, will be acknowledged in the Herald. The money is paid over to the Treasurer of the Board soon after it is received by the Treasurer of the Auxiliary; but the particular acknowledgments will be made but once a year.

Braintree, Vt. Circ. conf. meeting,	7 43	Ogden, N. Y. Mon. con.	30 00
Brookfield, Vt. Circ. conf. meeting,	8 61	Orange co. N. Y. Miss. so. in Graham chh.	9 00
Brooklyn, N. Y. A la. 4th pay. for Harriet		Paramus, N. Y. Miss. so. in Ref. Dutch chh.	9 75
Louisa Lewis, in Ceylon,	12 00	Parma, N. Y. Cir. pray. meeting,	13 42
Burlington, Vt. Mon. con.	20 00	Peacham, Vt. Gent. asso. 62,77; la. asso. 42,33;	
Camden co. Pa. Aux. so.	74 88	mon. con. 12;	117 19
Canaan, N. Y. Mon. con. in presb. chh. 61;		Penyan, N. Y. Coll. in Rev. C. Eddy's cong.	20 00
Indices of presb. chh. 35;	96 00	Peterboro' N. Y. Mrs. I. Carrington,	4 00
Charleston, S. C. Juv. hea. sch. so. in sab.		Philadelphia, Pa. M. C. Ralston, (of which	
school, No. 1;	50 00	the requisite sum to constitute the Rev.	
Charlotte, Vt. La. asso.	8 08	JOHN CHESTER, D. D. of Albany, N. Y.	
Chickasawba, Miss. Chh., rec'd at Emmaus,	12 00	the Rev. WILLIAM CHESTER of Hud-	
Chitt, N. Y. A. Paul,	1 25	son, N. Y. and the Rev. ALFRED CHE-	
Crab Apple, cong. O. Coll.	14 00	STER, of Rahway, N. J. Honorary Mem-	
Danville, Vt. Mon. con.	15 00	bers of the Board,) 466,94; a friend, for Pal-	
Danville, Pa. Ladies 4th. pay. for Jane R.		ass. 8;	174 94
Montgomery, at Harmony,	12 00	lymouth, Ms. Indiv. in 2d par.	2 75
Doyleson, Pa. Mon. con.	16 00	Princeton, N. J. A friend,	2 00
Emmsburg, Md. A. B.	3 50	Reading, Pa. S. Baird,	3 00
Enosburg, Vt. Gent. asso. 10,36; la. asso. 10;	20 36	Riga, N. Y. Cir. pray. meeting,	23 00
Essex, Vt. La. asso.	5 12	Ripton, Vt. A lady,	1 00
Fairfield, W. N. J. Chh. for Arkansas miss.	20 74	Rochester, Ms. Mrs. L. Tobey,	
Fall Creek, N. Y. A friend,	2 00	Rochester, N. Y. Mon. con. in May, 50; sab.	
Florida, N. Y. Mary G. Cummins, 2, ladies		sch. 6,13; circ. pray. meeting, 9;	65 13
of presb. chh. for Charles Cummins, at		Rochester, Vt. Mon. con.	3 00
Harmony, 12;	14 00	Royalton, Vt. Cir. conf. meeting,	9 44
Frederic co. Md. Sab. sch. teachers,	15 00	Rupert, Vt. Fem. cent. so.	12 00
Gilmanton, N. H. La. Jews so. for a sch. for	13 75	Salem, N. J. Fem. miss. so.	13 00
Jewish children at Bamba.		Savannah, Ga. Miss. so.	50 00
Glenn's Falls, N. Y. J. Folsom, 3d. pay. for		Seawickley, cong. Pa. Fem. cent. so.	20 00
John S. Folsom, at Mackinaw,	12 50	Shrewsbury, Ms. Mon. con.	35 10
Greenfield, N. Y. E. Reed, 100; friends, 30;	120 00	South Hadley Canal, Ms. Mrs. H. C. Bowdoin,	5 00
Greenville, Va. Miss E. Strain,	7 00	Springfield, Vt. Mon. con.	8 81
Hagerstown, Md. S. Steel, for Bombay miss.	50 00	Stafford, N. Y. Mon. con.	10 00
Hamilton, Ms. Gent. asso. and la. asso. to		Stockholm, N. Y. Young gent. agri. so.	13 00
constitute the Rev. JOSEPH B. FELL an	50 00	Stoughton, Ms. Miss Lucy Drake, [dec'd.]	16 50
Honorary Member of the Board,	12 89	Tatewa, N. J. Miss. so. in Ref. Dutch chh.	15 25
Hanover, Ms. Mon. con.		Tanbridge, Vt. Cir. conf. meeting,	8 00
Hanover, N. J. Rev. R. W. Condit, 10; mon.	14 50	Underhill, Vt. La. asso.	10 79
con. in Rev. Mr. Condit's chh. 4,50;		Woodsbridge, N. J. Fem. miss. so.	13 50
Hartfield and Cross roads cong. N. C. Fem.	20 00	Worcester, Ms. La. asso. in Calv. so.	66 00
benev. so.	20 60	Worcester co. Ms. Relig. char. so.	23 00
Hopewell, N. Y. Aux. so.	2 00	Wrentham, Ms. Young la. read. so.	30 00
Kuonig, Ct. G. Rawson's m. box,	70 00	Unknown, A friend, 7; ds. 4,13;	11 13
Kinderhook, N. Y. Aux. so. 05; L. Glezen, 5;		4 hole amount of donations acknowledged	
Kingston, Ms. A friend,	2 00	in the preceding lists,	86,303 00
Lebanon, N. H. Mon. con.	26 50		
Leeds, N. Y. Young men's miss. so. 23; mon.	37 31		
con. in Rev. J. N. Wykoff's chh. 14,31;	32 71		
Lempster, N. H. La. asso.	12 35		
Lexington Heights, N. Y. Fem. cent. so.	16 00		
Livingston, N. Y. Ref. Dutch chh.	4 00		
Livonia, N. Y. Fem. pray. meeting,	10 00		
Lunenburg, Vt. E. Clark,	5 00		
Meadford, Ms. Mrs. Emerson,	20 00		
Mercersburg, Pa. Miss. so.	12 60		
Middletown, N. Y. Mrs. Ingalls, 7; Miss In-	13 50		
galls, 5;	3 00		
Middle Granville, Ms. Fem. char. so.	12 12		
Milford, Ct. A lady, av. of a veil,	1 00		
Milstone, N. J. Mon. con. in Ref. Dutch chh.	12 00		
Milton, Ms. A friend,			
Montours, Pa. W. Guy,			
Newburgh, N. Y. So. in aid of miss. for Pal.	29 00		
miss. 20; mon. con. in Rev. Mr. Johnson's	29 00		
chh. 9;			
Newburyport, Ms. Fem. mite so. for Pal. miss.	55 64		
New Haven, Ct. Gleaning circle, 7th pay.			
for Asahel Nettleton, in Ceylon, 20; mon.	55 00		
con. 9,04, indiv. in 3d. cong. so. 26;			
New Jersey, Indiv. coll. by a clergyman of			
presb. chh.			
New-York City, A mother's thank off. for			
Orange chil. 20; L. B. Parsons, 25; Mrs. J.			
Bethune, to constitute the Rev. GEORGE			
W. BETHUNE an Honorary Member of			
the Board, 50; av. of testaments, 75 c. fem.			
sch. school of Wall-street chh. 3d. pay. for			
Sarah Cochran at Harmony, 12; frag. so.			
in Cedar-st. chh. 4th. pay. for John A. Ro-			
neys and Harriet Romeyn at Mackinaw,			
24; Mrs. Smith, 4th. pay. for S. M. Smith			
at Union, 12; Mrs. Lindsey, 3d. pay. for			
George Linaway, 12; a friend, 2d. pay. for			
Thomas Lounds, 12;	167 75		
North Bristol, N. Y. Mon. con. for the Jews,	5 00		
North Carolina, Rev. Mr. Quin, rec'd. at			
Hawes,	1 50		
North Tarmouth, Me. Mon. con. in 1st par.	25 00		
for Pal. miss.			

III. LEGACIES.

Coventry, Ct. David Hale, dec'd, by Mrs.	
Lydia Hale, Ex'rix.	100 00
Hardwick, Vt. Mrs. Cynthia Flint, dec'd,	
(part of \$15) by E. Strong,	5 00
Philadelphia, Pa. Cyrus Danforth, dec'd,	
(\$300 having been received previously), by	
L. Jewell, Ex'r.	300 00

IV. PERMANENT FUND FOR CORRESPONDING SECRETARY.

Sandwich Islands, L. Chamberlain, div. on	
Bank stock,	45 50

V. PERMANENT FUND FOR TREASURER.

Hartford, Ct. X.,	
Sandwich Islands, L. Chamberlain, div. on	27 00
Bank stock,	45 50

VI. DONATIONS IN CLOTHING, &c.

Acworth, N. H. A box, for wes. miss.	48 75
Burlington, Ct. A roll of cloth, fr. la. benev. so.	10 00
Chilmark, Ms. 4 pr. socks, fr. ladies.	
Concord, Vt. A box, fr. indiv.	12 00
Coventry, Vt. A box, fr. ladies,	25 83
Hardwick, Ms. A box, from fem. char. so.	40 83
Hinesburgh, Vt. A box, fr. fem. char. so.	4 34
Mobile, Ala. 31 yds. calico, fr. S. Waldo,	11 00
Monkton, Vt. A box, fr. la. asso.	
New Haven, Vt. A box, fr. la. asso. for wes.	53 00
miss.	27 00
Rochester, Vt. A box, fr. fem. char. so.	
Starkboro', Vt. Socks, fr. a lady.	
Sudbury, Vt. A bundle, fr. ladies.	
Templeton, Ms. A box, fr. fem. char. read. so.	79 19
for Rev. W. Goodell, Beyroot,	20 13
Fergennes, Vt. Sundries, fr. ladies,	
West Newbury, Ms. Books; 2 bedquits, fr.	
fam. of Rev. E. Demond, 10.	